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THE DAY AND THE HOUR:

OR,

Notes on Prophecy.

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THE DAY AND THE HOUR;

OR,

111632

Notes on Prophecy: &c

A SKETCH OF THE FUTURE, EXTRACTED FROM THE BIBLE.

BY

CAPTAIN W. A. BAKER,

ROYAL BOMBAY ENGINEERS.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.

The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?—AMOS iii. 7, 8.

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PREFACE.

I SHOULD prefer to present this book to the public without any preface, and without any further allusion to myself than that contained in the last chapter; but the more I consider the subject, the more I feel that I am bound to explain here the circumstances under which it has been written, and the authors to whom I am indebted for assistance; and that were I to send it into the world anonymously, I should be guilty of moral cowardice. Had it been a novel I should not have hesitated a moment; but considering the unspeakable importance of the subject of which it treats, and the necessity of avoiding everything which can possibly give others a handle for observing, "The Author is afraid to "publish his name, he does not believe in his own book, "how then can he expect us to believe"?—considering these things I feel that I am bound to stand forth boldly, and publicly maintain what I fully believe, that

what I have written is true. I comprehend my position clearly, for it is that which St. Paul describes of himself.* "For though I preach the Gospel, I have nothing "to glory of: *for necessity is laid upon me:* yea, woe is "unto me, if I preach not the Gospel. For if I do "this thing willingly, I have a reward: but if against "my will, *a dispensation of the Gospel is committed unto "me.*"

Asserting that this work is to some extent at least inspired, I am bound to show what grounds I have for the assertion, that the public may form a fair judgment: if therefore I intrude my personal self too much on their notice I hope I shall be pardoned: for I do so solely because I think it is my duty.

Exactly four months ago, Mr. Elliott's work, "Horæ "Apocalypticæ" fell into my hands. With the exception of Keith's "Signs of the Times" which I had read some years ago, and had completely forgotten, this was the first work on Prophecy and Revelation that came to my notice. I was much struck with the general truth of the book, proving beyond question that the end was surely at hand, and yet felt that it was not altogether and completely conclusive, but that there was something yet to come which should fulfil prophecy more perfectly.

* 1 Cor. ix. 16, 17.

I also observed the uncertainty of the arithmetic, and thought to myself that God's prophecies must admit of more exact interpretation. I therefore set to work to read the Book of Revelation and the Prophets for myself, and from them the materials of this book were soon collected and arranged under their respective heads in my original notes, from which they have now been transferred in an amplified form into these pages. The ideas then are entirely my own, except such of them as can be attributed to Mr. Elliott. His work induced me to study the Bible; my own eyes have read the words of the Prophets in our common English edition; and my own brain, worked on by the Spirit of God, suggested to me the interpretation. I used no commentaries, nor did I read any other works on prophecy till my own scheme was completed, my Table framed, and the day and the hour fixed.

Since I began to write I have, as is evident from my quotations, consulted a few other books; they are Dr. Cumming's "Destiny of Nations," Fleming's "Rise of Papacy," Dr. Seiss' "Last Times," and the first chapter of Mr. Baxter's "Louis Napoleon, the Destined Monarch of the World." I have quoted their words in preference to my own, when our opinions agree; they being clergymen and well-known writers, being more likely to influence the reader than I who am no divine,

and who never before dreamt even of writing a book on any subject. So far I owe them thanks; and I acknowledge with pleasure the benefit I have received from the perusal of their works.

To Mr. Elliott, however, my thanks are more especially due; for were it not for his wonderful work, the masterpiece of prophetical exposition, I never should have had my attention so irresistibly drawn to the subject. To him I owe a debt of gratitude which I can only repay in one way. He has brought me to acknowledge that the "Bible is Truth," whereas, previously, I was "wavering like a wave of the sea driven "with the wind and tossed."* This work is the fruit of his work; if by means of this any one "sinner shall "be converted from the error of his way," it shall be to him the hiding of a multitude of sins.

To the non-prophetical writers to whose works I refer in the course of this book, and more especially to Miss Yonge, the author of "Christian Names," I tender my thanks for the valuable aid they have afforded me.

To one other I am deeply indebted; for, without the assistance of his valuable library, and the consolation of his friendship and encouragement, I should have done nothing. Though differing from me in some of my doctrines, he has publicly preached the main fact,

* James i. 6.

that the end is near at hand, and in private he has furthered the work to the utmost extent of his power. To the Rev. J. Climenson I owe a debt which I can never repay; he has given his assistance willingly, and God will give him his reward.

Such are the circumstances under which the book has been written. I have also glanced at three or four other books, which it is unnecessary to mention, as I look upon their theories as glaringly absurd. I mention also Cunninghame, Faber, Mede, Bickersteth, Hammond, the Newtons, &c., merely to say that I have never read them: should, therefore, my interpretation be anything like that of any of them, it is an independent coincidence of thought. As to my theory of numbers, I believe it is entirely my own: though many have cursorily written that there seemed to be something in them, and especially in the number 7, I have never heard of any one forming such a theory as mine out of them.

The idea of Christ's ministry being exactly $3\dot{3}$ years, and his life exactly $33\dot{3}$ years, and that these are the units of measurement for all times is also my own. It was only *after* my theory was made out, that my eye was caught by a note in the Horæ, in which it is stated that Luther had a similar idea. Luther's mistake,

probably, was that he took the ministry as 3·5 years, instead of 3·3 years.

The theory of a third world is not to be found in "Horæ:" and of it, therefore, I alone must take the full responsibility. And now I have done. This day, the 18th March, 1865, commences the last ten prophetical years before the translation of the saints, the great sign of the end. It is high time I should finish writing, and commence to publish the warning that the end is at hand. If I seem to write too positively, my excuse must be that I merely state what I believe *fully*. The style may offend some, but I hope the facts will excuse the style: and these are so important that I trust also I shall be pardoned for submitting to the public a work so quickly conceived, so quickly written, and perhaps also so imperfectly digested.

18*th March*, 1865.

TABLE No. I.

		3rd term of 70 weeks	459	—	490	31	Conversion of the Gentiles
8	„	Daniel's 70 weeks.				B. C.	
		1st term of $7 \times 33\dot{3}$ years	459	—	$233\cdot\dot{3}$	225	Antiochus the Great reigns.
						A. D.	
		2nd term of $69 \times 33\,\dot{3}$ years	459	—	2300	1841	Prince of Wales born 9th Nov., and created Prince of Wales 6th Dec.
		3rd term of $70 \times 33\cdot\dot{3}$ years	459	—	$2333\cdot\dot{3}$	1875	Jewish dispersion ends 10th March.

N.B.—A dot over a figure, thus $\dot{3}$, signifies that that number is to be repeated *for ever*; where there are two dots, as in $4\cdot\dot{7}6190\dot{}$, all the numbers included between the dots are to be repeated *for ever*.

TABLE No. I.

	Reference.	Subject of Prophecy.	Commencement.	Duration. Times.	Duration. Years.	Termination.	Remarks.
1	Rev. xiii.	The Beast or Papacy.	A. D.			A. D.	
		1st Step. : Established by Justinian	532	1260	1242	1774	Suppression of Jesuits. 1st Fall of Antichrist.
		2nd : Departure of Justinian from Italy. Circus factions; and Apollonaris.	548 to 551	,,	,,	1790 to 1793	Revolution.
		3rd : Confirmed by Phocas	606	,,	,,	1848	Ditto. Pope driven from Rome.
2	Dan. xii. 11.	Daniel's 1290 days as above.					
		1st Step.	532	1290	1272	1804	Pope at Paris, at Napoleon's Coronation.
		2nd ,,	548 to 551	,,	,,	1820 to 1823	Greek Insurrection.
		3rd ,,	606	,,	,,	1878	Antichrist destroyed.
3	Dan. xii. 12.	Daniel's 1335 days as above.					
		1st Step.	532	1335	1316	1848	Revolution, &c.
		2nd ,,	548 to 551	,,	,,	1864 to 1867	
		3rd ,,	606	,,	,,	1922	End of judgment.
4	Rev. x. 6.	The Angel's Oath: "Time no longer."					
		1st from Reformation.	1517	—	365	1882	Fall of Antichrist before 1882.
		2nd from Secession of Henry VIII.	1533	—	,,	1898	A notable event will happen before 1898, *i.e.* in 1896.
		3rd from Accession of Elizabeth	1558	—	,,	1923	End of judgment before 1923.
5	Dan. iv.	Seven Times of Nebuchadnezzar.	B. C.				
		1st from Sennacherib's invasion	710	2520	2484	1774	1st Fall of Antichrist.
		2nd from the Captivity	606	,,	,,	1878	Antichrist destroyed.
		3rd from return to reason	562	,,	,,	1922	End of judgment.
		N.B.—From the third capture of Jerusalem.	588	,,	,,	1896	The notable event as in No. 4.
6	Dan. viii. 14.	Daniel's 2300 days	480	2300	2300	1820	Greek Insurrection.
7	Dan. ix. 25.	Daniel's 70 weeks.				B. C.	
		1st term of 7 weeks	459	—	49	410	
						A. D.	
		2nd term of 69 weeks	459	—	483	24	Baptism of Christ, 6th December.
		3rd term of 70 weeks	459	—	490	31	Conversion of the Gentiles
8	,,	Daniel's 70 weeks.				B. C.	
		1st term of $7 \times 33\dot{3}$ years	459	—	$233\dot{3}$	225	Antiochus the Great reigns.
						A. D.	
		2nd term of $69 \times 33\dot{3}$ years	459	—	2300	1841	Prince of Wales born 9th Nov., and created Prince of Wales 6th Dec.
		3rd term of $70 \times 33\dot{3}$ years	459	—	$2333\dot{3}$	1875	Jewish dispersion ends 10th March.

N.B.—A dot over a figure, thus $\dot{3}$, signifies that that number is to be repeated *for ever*; where there are two dots, as in $\dot{4}76190\dot{}$, all the numbers included between the dots are to be repeated *for ever*.

THE DAY AND THE HOUR.

CHAPTER I.

THE STUDY OF PROPHECY A DUTY.

BEFORE commencing to examine Prophecy with the view of ascertaining, as nearly as may be, our present position in the world's history, the events which are about to happen, and the nearness or otherwise of the glorious coming of Christ, I must ask my reader to examine carefully one particular expression in the Bible, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." * These words are several times repeated by our Lord in various forms, and according to St. Mark, † not only are man and the angels ignorant of that day and that hour, but the Son also. It is an unfortunate fact that few Christians interpret these words aright; the greater number have, alas! used them as their authority for ignoring altogether the subject of prophecy, and

* Matt. xxiv. 36. † Mark xiii. 32.

ridiculing those who place such perfect confidence in the truth of God's Word, that they actually foretell the speedy ending of this dispensation, and the fast approaching "great and terrible day of the Lord." Whilst the greatest stress is laid upon these words, or rather upon their generally received meaning, numbers of texts of a wholly opposite spirit are set aside. All admit that these words appear irreconcileable with other parts of Scripture, but rather than use the intellects that God has given them to discover wherein the discrepancy lies, and to find out that it is not in the Word of God, but in their interpretation thereof, they cut the Gordian Knot by eagerly seizing a certain interpretation of certain words which chimes in best with their own indolent, slumbering dispositions, and virtually ignoring one half of the Bible. A professing Christian who *will* not believe in prophecy had better look to himself: if he will rigidly examine his own heart he will find that the meaning he gives to these words is the suggestion of the Evil One, who causes the virgins to slumber and sleep so long that when at last the Bridegroom does come, the lamps of half of them are going out.

"Of that day and hour knoweth no man." In the first place I ask any one, what right have you wilfully to alter God's Word by substituting "shall ever know" the future, for the present tense "knoweth"? Do you actually suppose that God uses His words, expresses His meaning, so carelessly, that man must correct Him? If the right word be "shall ever know" would not God have used it? And as He hath used "knoweth" is it not sufficient proof for us that He meant "knoweth"? It is a terrible thing either to add to, or to take away

from, God's Word. "For I testify unto every man that "heareth the words of the prophecy of this book, If any "man shall add unto these things, God shall add unto "him the plagues that are written in this book: and "if any man shall take away from the words of the "book of this prophecy, God shall take away his part "out of the book of life, and out of the holy city, "and from the things which are written in this book."* In this particular instance the result of adding to God's Word will be exactly what is here said; the virgins slumber, and when the cry "Behold the Bridegroom "cometh; go ye out to meet him," startles them from their sleep, their lamps are going out; they have no more oil in their vessels; they have no time to go and buy; and they are shut out from the marriage feast. And why? Not because they are actually wicked; but because the coming of their Lord finds them unprepared. They neglect the signs of His coming, and when the cry of His actual approach is heard, they are so startled and bewildered, that they even waste their time by asking the wise for that which they cannot give, instead of hastening at once to the one only source whence the oil is to be obtained.

The words "no man knoweth" are correctly translated from the original. They were spoken by our Saviour upwards of 1,800 years ago, and they were literally true. No man at that time did know, neither man, nor angels, nor even Christ Himself. On this point Dean Alford says, "All attempts to soften "or explain away this weighty truth must be resisted; "it will not do to say with some commentators, *nescit*

* Rev. xxii. 18, 19.

"*ea nobis,* which is a mere evasion :—in the course of "humiliation undertaken by the Son, in which he "increased in wisdom (Luke ii. 52), learned obedience "(Heb. v. 8), uttered desires in prayer (Luke vi. 12 &c.), "*this matter was hidden from him :* and, as I have already "remarked, this is carefully to be borne in mind, in "explaining the prophecy before us." *

Not even the Son knew at that time the day and the hour; "the times and the seasons the Father had put in "his own power,"† but a day did come sixty years after when "the Lion of the tribe of Juda, the Root of "David, prevailed to open the book, and to loose the "seven seals thereof."‡ For centuries the books of prophecy were sealed, the secrets of the Highest were not understood; "no man knew;" but ever since the day when St. John "was in the spirit on the Lord's "day" the books have been open; everybody is at liberty to examine them, and only the inspiration of the Devil prevents them from doing so.

But not only are the books laid open before us, but we are commanded, both by example and precept, to study them and try to understand their meaning. Our Lord Himself during the whole of His ministry constantly referred to the prophets; after His resurrection "He said unto them, O fools, and slow of heart to "believe all that the prophets have spoken. Ought "not Christ to have suffered these things, and to enter "into His glory? And beginning at Moses and all "the prophets, he expounded unto them in all the

* "Alford's Greek Testament," Vol. I., p. 227.

† Acts i. 7. ‡ Rev. v. 5.

"Scriptures the things concerning Himself." * St. Paul believed "all things which are written in the law "and the prophets"; † and when he was in Rome he called the chief of the Jews together, "to whom he "expounded and testified the kingdom of God, per- "suading them concerning Jesus, both out of the law "of Moses, and out of the prophets, from morning "till evening." ‡ The whole of the 14th Chapter of the First Epistle to the Corinthians commends prophecy, *i.e.*, the right understanding of the prophetical books. It is better than charity or spiritual gifts. To speak with tongues is good, but to prophesy is better. A sermon full of the subtle meanings of Greek or Hebrew words is all very well for those whose faith is fixed, but if "there come in those that "are unlearned or unbelievers, will they not say that "ye are mad? But if all prophesy, and there come "in one that believeth not, or one unlearned, he is "convinced of all, he is judged of all; and thus are "the secrets of his heart made manifest; and so falling "down on his face he will worship God, and report "that God is in you of a truth." § I believe the word "prophecy" here, as in the verse, "Despise not "prophesyings," || is translated by many "preaching," but in my opinion the whole spirit of the chapter seems to point to one distinctive kind of preaching, viz., expounding the prophets in contradistinction to the faculty of preaching from a knowledge of tongues unknown to the congregation. However this may be, there can be no doubt of the meaning of the following

* Luke xxiv. 25—27. † Acts xxiv. 14. ‡ Acts xxviii. 23.
§ 1 Cor. xiv. 23—25. || 1 Thess. v. 20.

words, "We have also a more sure word of prophecy, "whereunto ye do well that ye take heed, as unto a "light that shineth in a dark place, until the day "dawn, and the day-star arise in your hearts; 'know- "ing this first, that no prophecy of the Scripture is "of any private interpretation. For the prophecy "came not in old time by the will of man, but holy "men of God spake as they were moved by the Holy "Ghost."

Sad as it is to see so many of our brethren wilfully keeping themselves in ignorance of the time of the end, it is more deplorable still that the missionaries should so neglect the study of prophecy. I have the greatest respect for missionaries, collectively and individually, as men. I admire heartily their courage, their negation of self, their fortitude under trials, their suffering the loss of all things that they may win souls to Christ. Who is there who does not revere the names of Livingstone, Mackenzie, and Duff? But I cannot congratulate them on their system. A missionary goes to the savages in the South Sea Islands, or to Africa, and he meets with some success; another goes to the 180 millions in India, and he meets with none. Why is this? Solely because they will not acknowledge that "the testimony of Jesus is the spirit "of prophecy."* They forget that the first "blacka- moor" who was ever converted was enabled to affirm "I believe that Jesus Christ is the Son of God,"† because Philip "preached unto him Jesus" by ex- pounding "Esaias the prophet." The ignorant savage

* Rev. xix. 10. † Acts viii. 37.

of the Feejee Islands succumbs quickly to the superior knowledge of the European, and he would just as readily embrace Islamism if his missionary were a follower of Mahomet; but in India the case is different. It is utterly useless for a Christian missionary to ask a native of that country, whether Parsee, Mahometan, or Hindoo, a man as well educated as himself, to believe in the Bible because the missionary *feels* it to be true; the native naturally replies, "I have as much inward faith in the truth of my Bible as you have in yours. My religion (in two of the cases) is much older than yours; my book was believed in by thousands many centuries before yours was thought of; rather ought you to be converted; unless you can give me some far more convincing proof of the truth of your book than your own feelings, and the internal evidence, as you call it, of the Gospels, I cannot consent to desert the religion I have up till now believed to be true. Why run such risk as apostacy from my own creed on little more evidence than your word that it is false?" A missionary to any educated, non-Christian nation should follow Mr. Elliott's plan: he must carry his Bible in one hand and Gibbon in the other; he must expound the prophets, and show out of the pages of an infidel historian how exactly they have up to the present time been fulfilled. Let him do as Philip did, and the blackamoor of the present day will also ask to be baptized. Will not Philip in the last day rise up in judgment with this generation of missionaries and condemn it, in that he expounded the prophets when their fulfilment was only commencing, whereas they have all the vantage-ground of almost

fully fulfilled prophecy, and yet they neglect this "testimony of Jesus"?

Not only is the study of prophecy commanded both by example and precept, but the reader and hearer of prophecy are distinctly "blessed." The man who studies one particular book in the Bible is twice "blessed," as if it were in itself a book more valuable than either the Prophets or the Gospels. And justly so; for even an Infidel, if he once comprehend the Book of the Revelation of St. John, cannot fail to have his heart awakened. That wonderful book reveals to him the absolute truth of the Bible, and from it he hastens to the Gospels, wherein he finds that bread of life which is to support him in his new, regenerated existence. Thousands read or hear the Gospels apparently with no effect, but the study of the Apocalypse affects those feelings which lie in the inmost depths of a man's heart. Over such a one "there is joy in heaven more than over ninety and nine just persons which need no repentance." * Therefore more than all is he blessed "that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;" † and again, "Blessed is he that keepeth the sayings of the prophecy of this book." ‡ In St. Luke we read, "Blessed are they that hear the word of God and keep it." § But this is the whole Word of God, not any particular book; it is only the Apocalypse, that book which is the seal of all the others; that book which few understand and many condemn as spurious; that book which is hardly ever—I

* Luke xv. 7.
† Rev. i. 3.
‡ Rev. xxii. 7.
§ Luke xi. 28.

may almost say never—read in the Church Services, and very seldom preached from the pulpit;—it is only that neglected, contemned book which brings the greatest amount of blessing both to him who reads and to them who hear.

Nor must we confine ourselves to the prophecies. We cannot understand them unless we have our eyes open to the events that are taking place in the political and ecclesiastical world. At the very same time that our Lord used the expression, "No man knoweth," He says that some *shall* know. "Now learn a parable "of the fig-tree; when his branch is yet tender, and "putteth forth leaves, ye know that summer is nigh: "so likewise ye, when ye shall see all these things, "know that it is near, even at the doors." * "When "ye therefore shall see the abomination of desolation "spoken of by Daniel the prophet, stand in the holy "place, (whoso readeth, let him understand.")† "And "when these things begin to come to pass, then look "up, and lift up your heads; for your redemption "draweth nigh." ‡ In these words we are distinctly told that if we watch passing events we *shall* see and understand the signs of the end; and in another place those who do not do so are condemned; "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" § "When ye see "a cloud rise out of the west, straightway ye say, "There cometh a shower; and so it is. And when ye "see the south wind blow, ye say, There will be heat; "and it cometh to pass. Ye hypocrites, ye can dis-

* Matt. xxiv. 32, 33.
† Matt. xxiv. 15.
‡ Luke xxi. 28.
§ Matt. xvi. 3.

"cern the face of the sky and of the earth; but how "is it that ye do not discern this time? Yea, and why "even of yourselves judge ye not what is right?" *

Finally, let me ask you, dear reader, if you admit that all Scripture is written for our learning, why do you almost if not wholly ignore one book, and attach no meaning to more than a dozen of others? Be assured that prophecy was meant to be understood before "the coming of the great and dreadful day of "the Lord." Will you, a professing Christian, assert that all prophecy, and thus half the Bible, is practically useless? You cannot believe that prophecy is only meant to be understood when the day is past and the night has come. Remember that the day of our Lord's coming will be to us who are alive the same thing as the day of death; and will you assert that God never intended your friend and brother to study prophecy till after he was laid in the grave? It is true that Daniel was commanded to seal up his prophecy, but is it still sealed? Did not the Lamb open the seals? † and was not the command given to the Divine, "*Seal not* the sayings of the prophecy of this book: *for* the time is at hand"? ‡ Does not Daniel himself say, "None of the wicked shall understand; but the wise shall understand"? § Are not all these things "written for our admonition, upon whom the ends of the world are come"? || Wherefore let us who think we stand take heed lest we fall: let us see to our lamps, and replenish our vessels with oil, lest in our surprise and agitation at

* Luke xii. 54—57. † Rev. v. 6; vi. 1. ‡ Rev. xxii. 10.
§ Dan. xii. 10. || 1 Cor. x. 11.

that last moment when the lightning shall shine from the east even unto the west, we find ourselves shut out from the marriage-feast of the Bridegroom, and our portion appointed with the hypocrites. "Ye, brethren, "are not in darkness, that that day should overtake "you as a thief. Ye are all the children of light, and "the children of the day: we are not of the night, nor "of darkness. Therefore let us not sleep, as do others; "but let us watch and be sober," * so that the Lord "may preserve us from the hour of temptation, which "shall come upon all the world, to try them that dwell "upon the earth." †

* 1 Thess. v. 4, 5, 6. † Rev. iii. 10.

CHAPTER II.

ON UNBELIEF.

HAVING in the last chapter addressed chiefly the ten slumbering virgins, *i.e.*, the whole Christian Church, having shouted in their ears the long-expected cry, "Behold the Bridegroom cometh, go ye out to meet him," and endeavoured to show that the study of prophecy is commanded both by example and precept by our Lord and His apostles; that the Books are open, and that the wise will understand; that those who wilfully neglect them belong to the "foolish five" who will be shut out from the marriage-feast of the Lamb,—let me address a few words to those who are not foolish but wilful; not those who, though they slumber, still have made some preparation to meet the Bridegroom, but to those who stand by unprepared, because they ridicule the idea of His coming at all. Thousands who read these notes will perhaps turn their attention towards that great day of which they treat; they sleep now because they see all around them asleep; their attention has never been directed to this subject by their pastors and masters; their education has, on the contrary, diverted them from it; they have been more sinned against than sinning; and this cry will, I trust, rouse them so that they shall set their house in order

while there is yet time. But there are tens of thousands and thousands of thousands who will hear the cry, and yet ridicule and scoff at the whole subject. To them I utter a warning voice, "Repent ye, for the kingdom of heaven is at hand." *

Annoying as it must be to authors in general to find their productions neglected by the people and abused by critics, it will not be so to me. I am distressed for the readers of this book, not for the book itself, for I know from the Bible that such must be its fate. Were the world to believe my words they must be false; for the very foundation on which they rest—the words of the Bible—would be untrue. Hear the words of the Apostle Peter:—"This second epistle, "beloved, I now write unto you; in both which I stir "up your pure minds by way of remembrance: that "ye may be mindful of the words which were spoken "before by the holy prophets, and of the command-"ment of us the apostles of the Lord and Saviour "knowing this first, that there shall come in the last "days scoffers, walking after their own lusts, and say-"ing, Where is the promise of his coming? for since "the fathers fell asleep, all things continue as they "were from the beginning of the creation." † Are not these the very words used now by all around us whenever the subject is alluded to? Are they not sometimes, alas! uttered by the ministers of our Church, who seem to forget that they who so speak are "scoffers"? Ought not they at least to avoid this argument? It is moreover shown to be absurd when

* Matt. iii. 2. † 2 Peter iii. 1, 4.

submitted to the test of our common sense. Is it credible that an educated man can think because some event has been long looked for and never yet arrived, that it may not be coming now? In that case when can the end be? If such an argument were worth anything, it must be postponed for all eternity. In the last days scoffers *shall* come; they *have* come now; and therefore these *must be* the last days. But though they must be in the world, each individual reader of these words should take heed unto himself lest he be one of them. If you do not believe my words; if my interpretation of Scripture is new to you, contrary to what you have learned to believe from your youth up even until now; if you cannot realize the fact that this generation shall not pass away till all these things be fulfilled; if you cannot conceive the idea that you yourself may never die, but pass in an instant to immortal life; then lay this book aside if you will, but do not scoff at it; do not teach your children or your parishioners that "all things continue as they were "from the beginning of the creation," and that these notes are only the work of a visionary, the fancies of a disordered brain.

No writer on prophecy can expect the multitude to believe him; they never did believe in prophecy and never will. "For they that dwelt at Jerusalem, and "their rulers, because they knew him not, nor yet the "voices of the prophets which are read every Sabbath-"day, they have fulfilled them in condemning him. "And though they found no cause of death in him, "yet desired they Pilate that he should be slain."*

* Acts xiii. 27, 28.

The Jews, God's own peculiar people, the one nation to whom God had so often manifested Himself, whose King He was, to whom all prophecy was given, they actually slew the Son of God because they did not believe in those prophecies. How can I expect to be heard when St. Paul failed to make his hearers believe? When he expounded out of the law and out of the prophets from morning till evening, "Some believed "the things which were spoken, and some believed "not. And when they agreed not among themselves, "they departed, after that Paul had spoken one word, "Well spake the Holy Ghost by Esaias the prophet "unto our fathers, saying, Go unto this people, and "say, Hearing ye shall hear, and shall not understand; "and seeing ye shall see, and not perceive: for the "heart of this people is waxed gross, and their ears "are dull of hearing, and their eyes have they closed; "lest they should see with their eyes, and hear with "their ears, and understand with their heart, and should "be converted, and I should heal them."* Noah preached the coming Flood to the people of his day for 120 years before it came, and up to the last moment they would not believe him. They watched year after year the building of the Ark; they stood by scoffing whilst the beasts, and fowls, and every creeping thing went in "two and two unto Noah in the Ark, the male and the female, as God had commanded Noah."† For yet seven days after this the Flood was delayed; any one who believed might have had the door opened for him, but none believed; they probably scoffed the more; till at last "were all the fountains of the great deep

* Acts xxviii. 24—27. † Gen. vii. 9.

" broken up, and the windows of heaven were opened,
" and the earth that then was perished." * And so will it be in these last days. " As the days of Noe were,
" so shall also the coming of the Son of man be. For
" as in the days that were before the flood they were
" eating and drinking, marrying and giving in mar-
" riage, until the day that Noe entered into the ark,
" and knew not until the flood came, and took them
" all away; so shall also the coming of the Son of
" man be." †

In these days we are as bad as our fathers were. Upwards of two thousand years ago the word of the Lord came unto the Prophet Ezekiel, saying, " Son of
" man, thou dwellest in the midst of a rebellious house,
" which have eyes to see, and see not; they have ears to
" hear, and hear not: for they are a rebellious house." ‡ Are we any better now? I fear not. The house is becoming more and more rebellious since spiritual Antichrist began his reign, and as the time for the revealing of the literal Antichrist draws near. Surely to us living now are applicable the words in Isaiah, " Ah sinful
" nation, a people laden with iniquity, a seed of evil-
" doers, children that are corrupters: they have forsaken
" the Lord, they have provoked the Holy One of Israel
" unto anger, they are gone away backward. Why
" should ye be stricken any more? ye will revolt more
" and more: the whole head is sick, and the whole
" heart faint. From the sole of the foot even unto
" the head there is no soundness in it; but wounds,
" and bruises, and putrifying sores: they have not been
" closed, neither bound up, neither mollified with oint-

* 2 Peter iii. 6. † Matt. xxiv. 37, 38, 39. ‡ Ezek. xii. 2.

"ment."* "To what purpose is the multitude of your "sacrifices unto me? saith the Lord: I am full of the "burnt offerings of rams, and the fat of fed beasts; "and I delight not in the blood of bullocks, or of "lambs, or of he goats. When ye come to appear "before me, who hath required this at your hand, to "tread my courts? Bring no more vain oblations; "incense is an abomination unto me; the new moons "and sabbaths, the calling of assemblies, I cannot "away with; it is iniquity, even the solemn meeting. "Your new moons and your appointed feasts my soul "hateth: they are a trouble unto me; I am weary to "bear them. And when ye spread forth your hands, "I will hide mine eyes from you: yea, when ye make "many prayers, I will not hear: your hands are full of "blood."† Primarily, of course, they refer to the Jews; but can we not apply them to ourselves? When we look all around us, even in our own favoured land, we are struck with the vast amount of infidelity which is spreading all over it. Book after book of the Bible is criticised and condemned, till soon the Gospels alone will remain. And can they stand of themselves? No, they will fall also; and numbers, calling themselves Protestants and Englishmen, having rejected the whole Word of God, will worship the beast. Are not ours vain oblations? is not even our solemn meeting an iniquity? Look at our churches, how empty they are! Look at the congregation, how inattentive! How many thousands attend church because it is the fashion to do so! how many repeat the responses like parrots! how few go to church in a proper spirit! how few pray

* Isa. i. 4—6. † Isa. i. 11—15.

heartily and sincerely when they are there! It is time the Lord Jesus should come, when even the solemn meeting has become an iniquity. And He will come immediately. Now is the time alluded to by Ezekiel. "For I am the Lord: I will speak, and the word that "I shall speak shall come to pass; it shall be no more "prolonged: for in your days, O rebellious house, will "I say the word, and will perform it, saith the Lord "God." "Thus saith the Lord God; There shall none "of my words be prolonged any more, but the word "which I have spoken shall be done, saith the Lord "God."*

To scoffers and infidels I say, "Repent ye, for the "kingdom of heaven is at hand." To the slumbering virgins I have addressed myself in the words, "Behold, the Bridegroom cometh." To yet a third class—those who belong to the Church of Rome nominally—those who are in Babylon but not of Babylon, I have one word to say. It is utterly useless for you to deny that your Church is the spiritual Antichrist. I would to God that I could believe that it is not so! But all Scripture proclaims it; the very acts, persecutions, forms, ceremonies, clothing, of your Popes and your cardinals proclaim it; your whole history has been one constant and minute fulfilment of prophecy. The Protestant divine† condemns you from the pages of the infidel historian.‡ Your own priests condemn you by the admission that Rome is Babylon, and therefore is in any case "the habitation of devils, and the hold of every

* Ezek. xii. 25, 28.

† "Horæ Apocalypticæ," by the Rev. E. B. Elliott.

‡ Gibbon.

"foul spirit, and a cage of every unclean and hateful "bird."* To you I cry aloud, "Come out of her, my "people, that ye be not partakers of her sins, and that "ye receive not of her plagues. For her sins have "reached unto heaven, and God hath remembered her "iniquities."†

* Rev. xviii. 2. † Rev. xviii. 4.

CHAPTER III.

THE DESTINY OF GREAT BRITAIN.

If my readers will refer to Dr. Cumming's "Destiny of Nations," chapter xii., they will find it shown there that England is indeed "the country that is "to lend its ships, its wealth, its influence, and all its "vast territorial power, to carry back the sons of Zion "to their home, and to reinstate them in the midst of "Jerusalem:" that it is spoken of in prophecy under the name of Tarshish, and that the descriptions given of Tarshish and its people can apply to no other nation. This land must be "a maritime power, possessed of count- "less ships; whose sails, like the white wings of doves, "the symbols of protection and peace, cover with their "shadows the width and breadth of the ocean itself." It must also be an island; for it sendeth ambassadors *by the sea*, even in vessels of bulrushes (or rather water-drinking vessels, *i.e.* steamers), upon the waters—and only an island kingdom can send ambassadors to every land *by water*.* Moreover, we read, "Who are these "that fly as a cloud, and as the doves to their windows? "Surely the isles shall wait for me, and the ships of "Tarshish first,"*—and this implies that Tarshish is an island. Also it must be "a place of gold, and of

* Isa. lx. 8.

"iron, and of tin, and of purple, and of linen, and of "blue, and the work of cunning workmen." Again, we read of "Sheba and Dedan, and the merchants of "Tarshish, with all the young lions thereof,"* as if they were all closely connected. What other land is there which can answer to these conditions except Britain? What other kingdom is an island; a large naval power; a land of merchants and shopkeepers; a land rich in metals, in cloth, in dyes, and in cunning workmen? What other land but ours has the lion for its symbol? What other land but ours has a dependency like Sheba (India), whose symbol is three young lions? Surely this is enough to convince us of the high destiny in store for England; but there are other proofs most startling, most convincing, and I believe never yet discovered.

But as I have mentioned Sheba, and as many seem to doubt the fact that India is Sheba, and that our Queen, ever since she was proclaimed Empress of Hindustan in 1858, has been Queen of Sheba, and insist that Sheba was some town in Arabia, let me give a few reasons in favour of India.

First. The Queen of Sheba is praised because she came "from the uttermost parts of the earth" to visit Solomon. How can this be said of her if she came only a few hundred miles, from Seba in Arabia? Eastern nations look upon a journey of a thousand miles as positively nothing. They will travel that distance on foot for the most ordinary reasons—to marry a child, to visit a brother, to attend a fair, or to join in some religious festival. The Affghans (who are sup-

* Ezek. xxxviii. 13.

posed to be of the ten tribes of Israel), year after year, travel with their camels over thousands of miles from Cabul to Bombay on one side, and Russia on the other. Reflect on the long marches made by Hannibal, Alexander, Cæsar, and the Crusaders. The Queen's journey must have been at least as long a one as theirs or she could not be praised for having come from the uttermost parts of the earth.

Second. If we read the description of the Queen's visit, we find it interrupted and mixed up with the description of what was brought to Solomon by the navy of Hiram, as if these were connected with that visit. Now Hiram's navy went to Ophir and brought from thence gold, "great plenty of almug trees, and "precious stones,"* and all these "are essentially "Indian. Gold is found in the sources of the Indus "and the Cabul river before their junction at Attock: "in the Himalaya mountains, and in a portion of the "Deccan, especially at Cochin. India has in all ages "been celebrated for its precious stones of all kinds. "And sandal-wood, which the best modern Hebrew "scholars regard as the almug wood of the Bible, is "almost exclusively, or at any rate pre-eminently, a "product of the coast of Malabar." "Assuming that "the ivory, peacocks, and apes which were brought to "Eziongeber once in three years by the navy of Tar-"shish, in conjunction with the navy of Hiram, were "brought from Ophir, they also collectively point to "India rather than Arabia. Moreover, etymologically, "not one of these words in the Hebrew is of Hebrew "or Semitic origin; one being connected with Sanscrit,

* 1 Kings x. 11.

"another with the Tamil, and another with the Malay "language."* The former the root of all Indian languages; the two latter, with Telugoo, the languages still spoken in Southern India.

In spite of these arguments in favour of Ophir being in some part of India; in spite, too, of the Coptic word for India being Sofir, which, or Sofira, is the word used for the place Ophir by the Septuagint translators and likewise by Josephus; in spite of the fact that in three passages in the Bible where the Septuagint has this word, Arabian translators have used the word India;—the writer of the article quoted inclines to the opinion that by Ophir is meant a town in Arabia, in which the ships of Hiram purchased these articles, which were brought thither from India. He quotes the following writers who are in favour of India—viz. Lassen, Ritter, Berthan, Thenuis, and Ewald; whilst for Arabia are Winer, Fürst, Knobel, Forster, Crawford, and Kalish; and states that "the fullest treatise on the question is that of Ritter," who is one of the advocates for India. And since the most learned men are equally divided in opinion on this point, and since all appear to admit that if Ophir is Arabia the articles mentioned are the produce of India brought thither, and seeing that the Queen came from the uttermost parts of the earth, and that Hiram's sailors, even if they did not themselves go to India, must have known that there was such a country somewhere across the sea; seeing also that a voyage thither and back appears to have taken three years—I must conclude that Ophir was in India, and that the Queen of Sheba came from

* Smith's "Dict. of the Bible" (Ophir), p. 638.

thence, and very possibly performed the first part of her journey in one of Hiram's ships.

Third. We read in Jeremiah, "To what purpose "cometh there to me incense from Sheba, and the "sweet cane from a far country?"* And here we find Sheba again called "a far country," which Arabia is not, and an article essentially Indian is brought from thence.

Fourth. Ezekiel says, "Arabia, and all the princes of "Kedar, they occupied with thee in lambs, and rams, "and goats: in these were they thy merchants." But, on the other hand, "The merchants of Sheba and "Raamah, they were thy merchants: they occupied in "thy fairs with chief of all spices, and with all pre-"cious stones, and gold. Haran, and Canneh, and "Eden, the merchants of Sheba, Asshur, and Chilmad, "were thy merchants. These were thy merchants in "all sorts of things, in blue clothes, and broidered "work, and in chests of rich apparel, bound with "cords, and made of cedar, among thy merchandise."† Now here Arabia with its flocks, and Sheba with its precious things, are distinctly mentioned as different countries. Indian shopmen wander about to this day with their baskets full of "chow-chow," *i.e.* "all sorts of things." In that country is grown indigo, whence the blue clothes, or rather foldings (in the glossary), covered with embroidery, which exactly describe the magnificent Sind work; and the chests of rich apparel, *i.e.* Cashmere shawls and such like, are of cedar, bound with cords; and, as far as I know, India is the only

* Jer. vi. 20. † Ezek. xxvii. 21—24.

country where chests are made of cedar and camphor wood, and it is also a great hemp-producing country.

Fifth, "Sheba and Dedan, and the merchants of "Tarshish, with all the young lions thereof, shall say "unto thee, Art thou come to take a spoil? hast thou "gathered thy company to take a prey? to carry away "silver and gold, to take away cattle and goods, to "take a great spoil?"* Now, is it probable that Arabia will ever thus taunt the mighty hosts of Gog? Does not every word of this verse rather point to India and the Indian army? Sixth, if there is a tradition in Arabia that a queen did go from thence to Solomon, there is the same tradition in India. Look at a map, and trace the course of Hiram's ships down the Red Sea, and from the Straits of Babel-Mandeb run a line due east across the ocean, and you will strike the town of Gairseppa, in Southern India, a town at the foot of the Falls of the same name, in the very midst of the sandalwood country. This place, now a small village, was once a large city, the capital of that coast: and tradition says it was from here that the Queen of Sheba came. For the greater part of the year the Indian Ocean is smooth enough; Hiram's sailors could just as easily go across to India, as up the Arabian coast to the Persian Gulf; and once there, they might have spent half of their three years in going up and down the coast, and procuring from the producing country itself "all sorts of things," apes and peacocks, which words are also Sanscrit and Tamil.†

Hence the Queen of England is, in truth—whether Tarshish be India, or Gibraltar, or both—

* Ezek. xxxviii. 13. † Dict. of Bible, Tarshish.

Queen also of Sheba, Tarshish, and Ophir. Can we not now see one reason why the Indian mutiny took place? The result of that mutiny was, that the government was taken out of the hands of a Company, and our Queen prepared herself for her future journey to Jerusalem from this England, the uttermost parts of the earth west from Palestine, as India was in former times the "far country" in the East. For centuries before A.D. 1858, there was no Queen of Sheba, but it was necessary that there should be one in these times, that the words of the Psalmist might be fulfilled: "The kings of Tarshish and of the isles shall bring "presents: the kings of Sheba and Seba shall offer "gifts."* The original Queen was only a type; she went to see Solomon only; but a greater than Solomon will soon reign in Jerusalem, and a greater Queen than her Indian Majesty of those days must go thither to see Him.

And now I ask you to read the first chapter of the Second Book of Esdras. After having reproved the Jews for their sinful deeds and wickedness, God threatens to cast them off, and give their houses to a people of more grace than they. The words are: "What shall I do unto thee, O Jacob? thou Juda, "wouldst not obey me: I will turn me to other "nations, and unto those will I give my name, that "they may keep my statutes.

"Seeing ye have forsaken me, I will forsake you "also; when ye desire me to be gracious unto you, I "shall have no mercy upon you.

"Whensoever ye shall call upon me, I will not hear

* Psalm lxxii. 10.

" you: for ye have defiled your hands with blood, and " your feet are swift to commit manslaughter. Ye " have not as it were forsaken me, but your own selves, " saith the Lord.

" Thus saith the Almighty Lord, Have I not prayed " you as a father his sons, as a mother her daughters, " and a nurse her young babes,

" That ye would be my people, and I should be your " God, that ye would be my children, and I should be " your Father!

" I gathered you together, as a hen gathereth her " chickens under her wings: but now, what shall I do " unto you? I will cast you out from my face. " When ye offer unto me, I will turn my face from " you; for your solemn feast days, your new moons, " and your circumcisions, have I forsaken.

" I sent unto you my servants the prophets, whom " ye have taken and slain, and torn their bodies in " pieces, whose blood I will require at your hands, " saith the Lord.

" Thus saith the Almighty Lord, Your house is " desolate, I will cast you out as the wind doth the " stubble.

" And your children shall not be fruitful, for they " have despised my commandments, and done the " thing that is evil before me.

" Your houses will I give to a people that shall " come; which not having heard of me yet shall " believe me; to whom I have shewed no signs, yet " they shall do that I have commanded them.

" They have seen no prophets, yet they shall

" call their sins to remembrance, and acknowledge " them.

" I take to witness the grace of the people to come, " whose little ones rejoice in gladness: and though " they have not seen me with bodily eyes, yet in spirit " they believe the thing that I say.

" And now, brother, behold what glory; and see the " people that come from the East:

" Unto whom I will give for leaders, Abraham, " Isaac, and Jacob, Oseas, Amos, and Michæas, Joel, " Abdias, and Jonas,

" Nahum, and Abacuc, Sophonias, Aggeus, Zachary, " and Malachy, which is called also an angel of the " Lord."

From the first part of this prophecy we learn that some other nation is to take the place of the discarded Jews, and to become the spiritual Israel. On this point, " the late Dr. Croly, in his eloquent preface " to a 'New Interpretation of the Apocalypse,' justly observes: 'There is the strongest reason to believe " that, as Judæa was chosen for the especial guardian- " ship of the original Revelation, England has been " chosen for the especial guardianship of Christianity, " *i.e.*, the pure Gospel.' And again, Merle D'Aubigné " observes: 'England owes everything to the Reforma- " tion. The Reformation developed in an admirable " manner that Christian spirit, that love of liberty and " fear of God, that loyal affection to the sovereign, that " patriotism, those generous sacrifices, that genius, that " strength, that activity, which constitute the prosperity " and glory of England. In the age of the Reforma-

" tion, Catholic Spain, gorged with the blood of the " children of God, fell, overthrown by the arm of " the Almighty, and Reformed England ascended " in her stead the throne of the seas, which has been " justly termed the throne of the world. The winds " which engulphed the Armada, called up this new " Power from the depths. The country of Philip II., " wounded to the heart because she attacked the people " of God, dropped from her hand the sceptre of the " ocean, and the country of Elizabeth, fortified by the " Word of God, found it floating on her shores, seized " it by the will and providence of God, and wielded " it to bring into subjection to the King of Heaven " the nations of the earth. It is the Gospel that has " given to England our antipodes. It is the God of " the Gospel who has bestowed upon her all she " possesses. Should England forsake the faith of the " Bible, the crown would fall from her head, and all " the Christians of the Continent and of the world " would mourn over her fall.'"*

Since we fix upon England, or rather Britain, as the country chosen by God to occupy the houses of the Jews, it is clear that the leaders mentioned by Esdras must agree in number and character with the Rulers of Great Britain; but I must first observe that the word East, here, does not literally mean east from Palestine. "The Kings from the East," translated by prophetical writers "Kings from the Sun Rising," signify rather the nation in whose charge the Gospel has been placed, as the Jews, the keepers of the Old Testament, were, by virtue of their descent from Abraham, "the Righteous

* "Destiny of Nations," pages 268, 269.

Man from the East," * the former Kings from the East. Though I believe the literal interpretation of prophecy fixes the Government of India as literally Kings of the East, still every prophecy must be fulfilled three times, literally, politically, and spiritually; and both politically and spiritually the Queen of England is Queen of the East. Spiritually Christ is the Sun of Righteousness, and wherever his Gospel is preached with the greatest purity, and looked upon with the greatest love and reverence, there the Sun of Righteousness has fixed his throne, and there is the "Sun-rising," or east. Hence, though literally west, Britain is spiritually East of Jerusalem.

The first point to ascertain is whether these leaders agree in number with the Rulers of Great Britain. I give them in a tabular form, commencing with the 1st King of Great Britain, showing also the meaning of each name:—

1. Abraham	James I.	Father of a Multitude.
2. Isaac	Charles I.	Laughter.
3. Jacob	Cromwell	A Supplanter.
4. Ozeas	Charles II.	Salvation.
5. Amos	James II.	A burthen.
6. Michœas	William and Mary	Who is like God; and, the Prince of the People.
7. Joel	William III.	Strong-willed.
8. Abdias	Anne	Servant of the Lord.
9. Jonas	George I.	A dove.
10. Nahum	George II.	Comfort.
11. Abacuc	George III.	Embracing.

* Isaiah xli. 2. Horæ Apoc.: vol. iii., page 456.

12. Sophonias	George IV.	Protected of the Lord.
13. Aggeus	William IV.	Festival of the Lord.
14. Zachary	Victoria	Remembrance of the Lord.
15. Malachy	Albert Edward	Angel of the Lord.

Here we see at once that we have not, as yet, exceeded the number, and I hope that future chapters will prove that we never shall. As yet, we have now reigning the 14th Leader, Her Most Gracious Majesty Queen Victoria. From a former page it appears that she, as Queen of Sheba, can never die, but must live to the end to go up to Jerusalem to visit the Heavenly Solomon. And yet, though Queen, she is not at that time the Leader of England, for there is to be a 15th Leader. Since she is still Queen, he evidently cannot be King, and this explains why a second name is given to him and not to any of the others. "And Malachy, which is called *also* an Angel of the Lord," which expression will be shown below to mean the eldest, or first Prince of the English. The Queen will live to the end, but she will seek that repose and quiet which even now she is longing for, and entrust the Government of England to her eldest son. He, as Regent, will be the 15th and last leader, but up to the very end he will still be called also the Prince of Wales; the "Angel of the Lord." It is to be remarked also that, though James I. was the first King of Great Britain, Elizabeth was the first Queen of Protestant England, for though Henry VIII. seceded from Rome, and Edward VI. was a Protestant, the Roman Catholic religion was the religion of the State in the

reign of Queen Mary; and only on the accession of Elizabeth was England confirmed as a Protestant country. Elizabeth was the first Protestant Queen, Anne the second, and Victoria the third, and three being the number which represents individual completion, there cannot be another Queen after her. Her very name also is a sign to us that in her reign victory shall come.

As regards the significancy of each of the names given by Esdras: some appear to be pointed enough, others are not so easy to understand. It will be sufficient for me to point out how, in most of the cases, they exactly represent the Rulers for whom they stand: leaving to others the task of applying the principle to the remainder. The time at my disposal is short, and I am anxious to let the world know as soon as possible the result of my inquiry into prophecy, preferring rather to publish this book somewhat incomplete, than to delay the warning till I have studied sufficiently to make it complete. James I. is called Abraham. As Abraham left his own country for another, which was given to him and his seed for ever, so James I. left his own kingdom, Scotland, in order to reign over England. As Abraham was "the father of a multitude," so James I., by uniting the two kingdoms, and still more perfectly by causing the Bible to be translated into the English tongue. To him were addressed these words: "To go forward with the confidence and resolution of "a man in maintaining the truth of Christ, *and propa-* "*gating it far and near,* is that which hath so bound "and firmly knit the hearts of all your Majesty's "loyal and religious people unto you, that your name

" is precious among them. This their contentment doth " not diminish or decay, but every day increaseth and " taketh strength, when they observe that the zeal of your " Majesty toward the house of God doth not slack or go " backward, but is more and more kindled, *manifesting* " *itself abroad in the farthest parts of Christendom,* by " *writing in defence of the truth (which hath given such a* " *blow unto that man of sin as will not be healed),* and every " day at home, by religious and learned discourse, by fre- " quenting the house of God, by hearing the Word " preached, by cherishing the teachers thereof, by " caring for the Church as a most tender and loving " nursing *Father.* There are infinite arguments of " this right Christian and religious affection in your " Majesty; but none is more forcible to declare it to " others than the vehement and perpetuated desire of " accomplishing and publishing this work."*

What name could be more appropriate to Cromwell than Jacob, which means a supplanter! Charles II. is called Ozeas (Hosea), or salvation, and in him the throne was restored to the rightful line. James II. is rightly called Amos, for he was so great a burthen to his people that they were compelled to depose him. The next ruler is called Michœas, which, as Micah and Michael, means "who is like God:" but Michael is also called "the Prince of thy People," "the Great Prince which standeth for the children of thy people."† What can better represent William, Prince of Orange? He was called to England by the voice of the people; he landed their Prince, but not their King; and the

* Address to King James I., prefacing the Bible.

† Dan. xii. 1.

Crown was afterwards given to him conjointly with Mary. On her death he reigned alone, under the title of William III., and is again represented by Joel, which means "strong-willed," a name which seems to agree well with his character. George I. is called Jonas. Now Jonas went across the sea to Tarshish, and so George I. was the first *King* who came across the sea to the modern Tarshish, William having come across as Prince of Orange, not as King of Great Britain. Moreover Jonas means "a dove," and since it was a dove that brought the olive leaf of peace to the ark, and since the Spirit of God descended as a dove on Christ at his baptism, it appears to be a sign that the olive leaf of peace will be brought to the world, and the Spirit of God will again openly descend to the world in George I.'s (Hanoverian) dynasty. (And here let me observe parenthetically that this same fact seems to be foreshown in the vision of St. John, by the appearance of Christ and the Angels on *white horses*, the symbol of Hanover and Brunswick.*)

George III. is called Abacuc or "embracing," and in his reign the English sovereign extended his influence far and wide over the whole world; then began that series of discoveries, wars, conquests, and mercantile operations which has resulted in the standard of England embracing within its folds the uttermost parts of the earth. It was in George III.'s reign, and in a most remarkable year, 1774, that the first Governor-General was appointed in India, the first step taken preparatory to a Queen of England becoming Queen of Sheba, with all the kingdoms of the East under her

* Rev. xix. 11—14.

sway. I quote from White's "Elements of Universal History." "This formed altogether a most tremendous "epoch in the history of the British empire. During "the seventeenth and eighteenth centuries the gradual "development of her vast commercial and military "resources had excited the wonder and jealousy of "surrounding States; and France in particular could "not easily forget the triumphant peace she had "dictated in 1763. That power was therefore readily "induced to promote the independence of the British "colonies, and to send a force for their assistance, "1778; Spain, conceiving the period for her humilia-"tion had at length arrived, declared war against her "in the following year. In 1780 Holland was added "to the number of her enemies; while Russia, Sweden, "and Denmark, formed an armed neutrality indirectly "hostile to her cause. In 1779, 300,000 men, 300 "armed ships, and twenty millions sterling annually, "were found no more than enough to meet the "enormous force brought to bear against her; and "even these unexampled exertions were insufficient to "prevent the unwonted spectacle of a hostile fleet "riding unopposed in the Channel. These fearful "difficulties from without were aggravated by internal "disorders of an alarming nature. In 1778, in conse-"quence of the repeal of certain severe penal statutes "against the English Catholics, formidable riots took "place in Edinburgh, Glasgow, and other cities; and "in 1780 a mob assembled by Lord George Gordon "retained uncontrolled possession of the metropolis "during five days, setting fire to the city in various "quarters, and pillaging and demolishing in every

" direction. But the inherent strength of the empire " was found fully equal to the crisis. The internal " disorders were speedily composed; Gibraltar, besieged " four years, proved invulnerable to the attacks of " France and Spain, 1779—1783; Rodney vanquished " the Spanish fleet in 1780, and that of France near " Dominica in 1782; and though the peace of Ver- " sailles terminated in the dismemberment of the " empire, and was followed by some colonial conces- " sions to her European enemies, Britain afterwards " attained, partly by this very dismemberment, an " unexampled height of commercial prosperity, and " her navies annihilated the maritime resistance of the " world."

It was England's destiny in this reign to extend its influence over the whole world, and no resistance from without, no disorders within, could stop her in her onward "embracing" progress. At first "the opera- " tions on the Continent were unfavourable to England " and her allies; but France lost all her colonial " possessions; her fleets were defeated by Howe, 1794, " and by Nelson, 1798; three expeditions to Ireland " failed. Jervis vanquished a Spanish squadron off " Cape St. Vincent, and the Dutch navy was anni- " hilated by Duncan at Camperdown, 1797. The " Cape of Good Hope was taken from Holland, and " Trinidad from Spain. A mutiny of the Channel " Fleet, 1797, was fortunately composed without loss " to the nation; while a rebellion in Ireland, 1798, " was speedily suppressed, and a body of French " troops sent to aid the insurgents taken prisoners. " At the same time, with a view of attaching Ireland

"still more closely to the British Crown, an incor-
"porating Union, similar to that formed with Scotland
"a century before, was effected, 1801, by which that
"country became an integral part of the empire, and
"George III. assumed the title of Sovereign of the
"United Kingdom of Great Britain and Ireland."
And this author further quotes from Alison's "History of the French Revolution,"—"Nine years of peace
"had enabled Great Britain to recover in a great
"degree the losses and exhaustion of the American
"war. If she had lost one empire in the Western,
"she had gained another in the Eastern world; the
"wealth of India began to pour into her bosom;
"and a little island in the west of Europe already
"exercised a sway over realms more extensive than the
"arms of Rome had reduced to subjection." "Com-
"merce, agriculture, and manufactures had rapidly
"increased; the trade with the independent States
"of North America had been found to exceed what
"had been enjoyed with them when in a state of
"colonial dependence, and the incessant exertions of
"every individual to better his condition had produced a
"surprising effect upon the accumulation of capital
"and the state of public credit. The Three per Cents.,
"from 57 at the close of the war, had risen to 99;
"and the overflowing wealth of the capital was already
"finding its way into the most circuitous foreign
"trades and hazardous distant investments."* Not only politically, but also in literature, arts, and sciences, the reign of George III. truly was an embracing one. Again I quote Mr. White. From 1760 to 1820, we

* "Universal History," p. 546.

find in poetry appear the names of Young, Gray, Robert Burns, and Cowper. As prose writers appear Sterne, Richardson, Smollett, Goldsmith. In history appeared the great standard works of Hume, Robertson, and Gibbon. Philology received its most valuable contribution in the dictionary of the renowned Samuel Johnson. Sherlock, Warburton, Wesley, and Paley were conspicuous in theology; and Blackstone is well known to constitutional writers by his valuable "Commentaries on the Laws of England." The science of political economy owes its origin to Adam Smith. Hartley (1757) and Reid successfully cultivated metaphysics; Franklin is highly esteemed as a writer on economics, and for his electrical discoveries. Priestley attracted great attention by his chemical investigations and his writings on controversial theology. In the fine arts may be selected the names of Hogarth, Sir Joshua Reynolds, and Gainsborough; whilst the manufacturing prosperity of Britain was increased by the inventions of the spinning-jenny, spinning-frame, and power-loom by Hargreaves, Arkwright, and Compton. And lastly, the very means of extending over the whole world all this political and intellectual power, the discovery of the steam-engine, was effected in this reign. All these names belong to England, but if the reader will glance at the book from which I quote he must be struck with astonishment at the immense impetus given in all lands to learning of all kinds in this reign. Every kingdom in Europe looks to the interval between 1760 and 1820 as the most expansive, the most "embracing" period of man's intellect.

George IV. is called Sophonias (Zephaniah), Pro-

tected of the Lord; and whilst he was Regent, from 1810 to 1820, this country received the most manifest signs of the protecting arm of the Almighty. When other nations fell before the conquering arm of Napoleon, England alone escaped; and the scourge of God was vanquished at last by the heaven-protected arm of an English general. William IV. is called Aggeus (Haggai), or Festival of the Lord; and his reign is remarkable for the abolition of slavery in the colonies. No wonder that there should be jubilee in heaven at such an act as the English people paying twenty millions sterling for the good of the descendants of Ham. About this time, too, the great system of Bible circulation and Bible preaching over the "four corners of the earth" was fully established. Next comes Victoria as Zachary, Remembrance of the Lord, a sign that in her lifetime "Great Babylon will come in remembrance "before God," "for her sins have reached unto heaven, "and God hath remembered her iniquities."* Lastly, Albert Edward, whose name, "Angel of the Lord," will be explained in the next chapter.

Out of the fifteen leaders, I have thus explained twelve; there remain only three with respect to whom I am unable to offer any good explanation. I do not myself clearly see why Charles I. should be called Isaac; why Anne should be designated "Servant of the Lord;" or George II. be spoken of as "Comfort." I trust to some one of my readers to solve the difficulty, sure, however, that the evidence here given with regard to the perfect adaptation of the others will convince

* Rev. xvi. 19, and xviii. 5.

the intelligent reader that England only can be alluded to in the prophecy under consideration.

And now, before I close the subject of Britain's Destiny, let me point out a most comforting prophecy to Britain's bereaved Queen. I ask her to read the second chapter of the Second Book of Esdras, beginning at verse 10: "Thus saith the Lord unto Esdras, "Tell my people that I will give them the kingdom of "Jerusalem, which I would have given unto Israel. "11 Their glory also will I take unto me, and give "them the everlasting tabernacles, which I had pre- "pared for them. 12 They shall have the tree of life "for an ointment of sweet savour: they shall neither "labour nor be weary. 13 Go, and ye shall receive: "pray for few days unto you, that they may be short- "ened; the kingdom is already prepared for you: "watch. 14 Take heaven and earth to witness; for I "have broken the evil in pieces, and created the good: "for I live, saith the Lord. 15 Mother, embrace thy "children, and bring them up with gladness: make "their feet as fast as a pillar: for I have chosen thee, "saith the Lord. 16 And those that be dead will I "raise up again from their places, and bring them out "of the graves: for I have known my name in Israel. "17 Fear not, thou mother of the children: for I "have chosen thee, saith the Lord. 18 For thy help "will I send my servants Esay and Jeremy, after whose "counsel I have sanctified, and prepared for thee twelve "trees laden with divers fruits: 19 And as many "fountains flowing with milk and honey, and seven "mighty mountains, whereupon there grow roses and "lilies, whereby I will fill thy children with joy. 20

" Do right to the widow, judge for the fatherless, give " to the poor, defend the orphan, clothe the naked, " 21 Heal the broken and the weak, laugh not a lame " man to scorn, defend the maimed, and let the blind " man come into the sight of my clearness. 22 Keep " the old and young within thy walls. 23 Whereso- " ever thou findest the dead, take them and bury them, " and I will give thee the first place in my resurrection. " 24 Abide still, O my people, and take thy rest, for " thy quietness shall come. 25 Nourish thy children, " O thou good nurse, stablish their feet. 26 As for " the servants whom I have given thee, there shall not " one of them perish; for I will require them from " among thy number. 27 Be not weary; for when " the day of trouble and heaviness cometh, others shall " weep and be sorrowful, but thou shalt be merry, and " have abundance. 28 The heathen shall envy thee, " but they shall be able to do nothing against thee, " saith the Lord. 29 My hands shall cover thee, so " that thy children shall not see hell. 30 Be joyful, " O thou mother, with thy children; for I will deliver " thee, saith the Lord. 31 Remember thy children that " sleep, for I shall bring them out of the sides of the " earth, and shew mercy unto them: for I am merciful, " saith the Lord Almighty. 32 Embrace thy children " until I come and shew mercy unto them: for my " wells run over, and my grace shall not fail."

Now from these verses by themselves nothing can be affirmed; but taken in connexion with other proofs already given and those contained in the next chapter, it seems that Queen Victoria is here addressed both as queen and mother—mother of the nation as well as of

her own children. If she is to "embrace thy children till I come," she can never die, but must live to the end. The children, in verse 31, are the English people; but those in verse 29 seem to be her own real children; and from this verse I conclude that they also will live with her till at the coming of Christ they shall be translated, and thus shall not see Hades.

CHAPTER IV.

WHO IS MICHAEL?

We are told by the Prophet Daniel that at that time, *i.e.* at the time of the final restoration of the tribes of Judah to Jerusalem, and the commencement of "the great tribulation,"—"at that time shall Michael "stand up, the great prince which standeth for the "children of thy people:"* this same Michael having previously been spoken of as "Michael, one of the chief princes,"† or, in the glossary, "the first chief prince;" and again, as "Michael your prince."‡ It seems to me that these words, if properly understood, give the most conclusive proof of the speedy approach of the Bridegroom. Whether my interpretation will be accepted by the Christian public I cannot say. I give it, fully convinced in my own mind that it is the truth, but at the same time aware that as no person that I have ever met, no author that I have ever read, has ever conceived the idea, I cannot expect others to believe at once. It were unreasonable of you, dear reader, to believe immediately unless you are prepared for it by holding generally the same opinions as I do on these subjects; it will be equally unreasonable if you reject the idea because it is new. Follow the good example

* Dan. xii. 1. † Dan. x. 13. ‡ Dan. x. 21.

of Mary, ponder all these things in your heart, and you must be convinced of their truth. These words must mean something. Somebody will stand up for the children of Daniel's people, and that somebody is called "Michael." The only question for you to decide is, Will he be the archangel Michael himself, or will he be represented on earth by a man? Now, to my mind, it is a monstrous idea that the archangel himself should make himself visible to man, should personally live with them for some years, and become the leader of the Jews, more especially as during the whole time in which Michael is holding such a prominent position, "There shall be a time of trouble, such as there never "was since there was a nation, even to that same "time." It is the Christian belief that the angels are employed in the government of this world; but they work unseen; they act on the spirits of men; they never take the places of men. St. Paul says, "Are "they not all ministering spirits, sent forth to minister "for them who shall be heirs of salvation?"* They are doubtless all around us. It is they who put into our hearts all our good thoughts, who inspire us each time we do a good act; and, in former times, when there was no "Comforter" on the earth, they did occasionally make themselves visible to man; but now, such open manifestations do not occur. That great prince spoken of by Daniel will be spiritually led and prompted by the archangel; but he will wear the human form, and perform human deeds. Allowing this, the question is further reduced into its final elements. Michael must be a man. Then, Who is he?

* Heb. i. 14.

Can I prove, or, at least, can I produce good circumstantial evidence that Michael is now living amongst us, ignorant of his own identity with the archangel, ignorant of the high destiny before him, and yet preparing for the work which God has given him to do? Surely, if I can do this, you must admit that "the Son of man cometh."

Before we can satisfy ourselves as to the individual human Michael we must endeavour to ascertain as nearly as may be what rank the angel Michael holds in heaven. I say as nearly as may be, for I do not myself know any positive proof of his position; we must get the best evidence we can, and decide for ourselves whether it is sufficient to warrant my assumption that Michael is the fourth archangel. Of the seven archangels * we know from Scripture the names of four, viz., Michael, Gabriel, Raphael, and Uriel, and of these Michael is supposed to be the chief. Then we often read of "the Angel of the Lord," who is clearly another individual, and he is sometimes accompanied by two others whose names are not mentioned; they may be two of these four, but they probably are not. And as regards "the Angel of the Lord" there is great difference of opinion whether by this title our Lord Himself is meant or whether He is only one of the archangels. It will be necessary for me to refer again to this point: at present I can only say that it appears to me most reasonable to suppose that the Angel of the Lord being an angel, a created being, cannot have been our Lord Himself, who was "not made, nor created, but begotten." It seems to follow then that there are

* Tobit xii. 15.

seven archangels, of whom the chief is "the Angel of the Lord;" next come two with names unknown; then four whom we know comparatively well: the first three seem to have posts assigned to them in heaven; their duty there to praise and glorify God, joining with the living creatures in their song of "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," and it seems to me at least possible that they are the Cherubim and Seraphim who continually do cry, "Holy, Holy, Holy, Lord God of Sabaoth;" the last four have the governance of this world—and thus I understand how in Daniel Michael as fourth archangel and chief in this world is spoken of in words which may mean either "one of the chief princes," or "the first of the chief princes." And let me observe also that four being the number which represents the world, analogy would lead us to suppose that our chief archangel should be the fourth, and that there should be in all four of them on the world.

The meaning of the name "England" now claims our attention; my object being to show that England means "the land of angels," and hence that the English princes, being chief princes of the angels, are the human types of the heavenly archangels. On this point I am much indebted to Miss Young, from whose Book on Christian Names * I must make rather a long extract; and as she obtained her information from such men as Max Müller, Grimm, &c., I trust her evidence will be considered conclusive. She says, "On the "other hand, Tacitus, writing of the ancient Germans, "makes them start from an earthborn god, Tuisco, whose

* Vol. II., sect. xv., page 245.

" son was Mannus; and again, Mannus' three sons were " Ingus, Iscus, and Hermius, from whom descended the " Ingœvones, Iscœvones, and Hermiones. Tuisco is " Tiu, or, more properly, the Divine Word in another form. " He represents the original stock of Teutonism, and also " the human sense of a Divine origin; for Mannus, who " of course is man, a word of all languages—Itermon, in " this Anglo-Saxon genealogy, is supposed to be the " same man with the epithet, iter, famous."—Again, " Ing is far more interesting but infinitely more inex- " plicable; *it probably conveys the sense of the clearness " and brightness of the Divinity.*"—" Ing, the son of " Tuisco, is, however, a far more universal forefather, " being almost without a doubt the name father of that " great race that we have called Angeln, Anglo-Saxons, " and English."—" We have been taught to imagine " that our country was invaded by three separate races " of Jutes, Saxons, and Angles; but there is no reliable " evidence to show that there was any real difference " between the races; their language is precisely the " same, and there is evidence to lead to the conclusion " that Angeln was the title by which they knew them- " selves; while their neighbours called them Saxons, just " as at the present moment we are Sassenach to the " Gael, Saxon to the Welshman, Saozon to a Breton. " When our island was won by them it was called both " Anglia and Saxonia Transmarina."—" Ing was a great " deal more popular, though not among the Angles, " either insular or continental. The only trace of him " in Germany is in the old name of Hinkmar or Hinko, " and our Anglo-Saxon kings enumerated Ingoi, " Ingebrand, and Ingegeas, as connecting links between " themselves and Wuotan. The Goths, Burgundians,

"and Vandals also claimed descent from Ingvja, and "their princes were called Ingvineones."—"Ingulf was "the Secretary of William the Conqueror."—"Ingve- "thild has become Engelke, or Engel, and *is in fact "now merged in the idea of the Greek angel.* The same "fate has befallen other names in Germany and France, "where that best of all puns, as far as results were con- "cerned, that of St. Gregory between Angeli and Angli, "has been constantly repeated in nomenclature. The "Eng, Ing, or Engel, already by a forgotten tradition "from Ing, was well pleased to be dedicated to an "angel. Ingram, once Ing's Raven, became Engelram, "and thought he was of angelic purity in name, if not "in nature; and either he or Engelhard passed into "France as Enguerraud, the chief Christian name of the "brave house whose proud saying was,

'Je suis ni roi, ni comte aussi,
Je suis le Sire de Coucy;'

"and the English called it Ingeltram, when Isabel the "daughter of Edward III. made her love match with "the brave Lord de Coucy, whose loyalty was so sorely "perplexed by his connexion with her family.—Engel- "frid, Engelschalk, Engelberga, and Engelbert are pro- "bably originally German angels in connexion with peace, "discipleship, protection, and splendour: and Professor "Munch thinks the Northern Ingobert an instinctive "attempt to nationalise the last. On the other hand, "he leaves to Ing, Angilbald, Angiltrud, Angelrich, "as in fact may be always done with every name of the "kind that can be traced to an owner prior to the time "when angels were popular ideas amongst our northern "ancestors." And at page 167 she says—"The

"Frisians, or Angeln, occupied the country about the "Elbe and Weser, and were gradually peopling "Southern Britain, known from them as England. "Their tongue was what is called old Low German.— "Again, Malachi is Malach-jah, Hebrew for angel or "Messenger of God. The Septuagint always translated "Malach by Ἀγγελος (Angelos) even in that first sen- "tence of the Prophet which in our version bears his "name. Angelos had simply meant 'a messenger' in "Greek, as it still does; but it acquired the especial "signification of a heavenly messenger."—She gives the English names as, Angela, Angelot, Angelina, Angelica; represented in Germany by Engel, Engelchen, Angelina, Angelica, and in France by Angele, Angeline, Angelique. In addition to this I would point out that the word Ἀγγελος in the Septuagint is in the German Bible translated "Engel;" and that in old nursery rhymes in Germany our country is called Engel-land and not England; that Egbert called his kingdom "Angles-land," and that in France at least they seem to have no doubt of our Angelic character, for we are to them "Angleterre," which seems to be most simply derived from "Ange-terre," the letter l being put in to fill up the hiatus in pronouncing these words—and that any German lady, wishing to praise the beauty of her friend's child, would call it an "Englisches kind," or angelic child. From all this I must affirm that England is "the land of Angels," and that the English princes are "Archangels" or chief princes of the angels; for however far we may go back into the distant past we still can find no other meaning for England than the "Land of the Brightness of God." And we find that

He says of the angels, "Who maketh his angels spirits, and his ministers a flame of fire." *

Admitting then thus much, we have still to prove that one of the English princes of the present day is alluded to: and here we have besides the indirect evidence given in the last chapter, the most positive proof in the words themselves. For as "John Bull" is the patronymic of an Englishman, Michael is that of a German, their equivalent to John Bull being "Deutsche Michael;" and, moreover, as the individual is alluded to as "Michael, that great Prince," and not "that great Prince Michael," and as the husband is head of the wife, the father coming before the mother, so it appears to me that he must be German by birth, *i.e.*, by descent from his father; and a "Prince of the Angels" by right of his mother. This compels us to fix on one of the princes of the present day, and, when we find that Prince Leopold fulfils every condition required, that he is indeed the 4th Prince of the Angles, or Angels; that his very name Leopold, a name never before held by a Prince of England, means "the Prince of *the* People"—that is, of God's peculiar people; the coheirs with the ancient Israel of all God's promises; and also that as David, the leader of the Jews before Christ's first advent, was the 8th child and youngest son of Jesse, so Leopold is the 8th child and youngest son of Victoria; I, for one, can have no doubt but that Prince Leopold is really intended, and that to him his Royal Brother, then Regent of England, will entrust the glorious duty of personally superintending the restoration of the Jews to their own land; and that at

* Heb. i. 7.

the final gathering at Armageddon he will command the English army, opposing Antichrist and his followers; and thus Michael and his angels will even on earth fight against the dragon; and the dragon shall fight and his angels, but they will not prevail, neither will their place be found any more *on earth*.*

* Rev. xii. 7, 8.

CHAPTER V.

WHO IS THE PRINCE OF THE COVENANT?

If Prince Leopold is the person intended in Dan. xii. 1, if the Princes of England now alive are the human representatives of the archangels, it follows that the Prince of Wales, being the eldest and first in rank, must be the type of "the Angel of the Lord," and so in Esdras we find him, though 15th Ruler of England, called also an "Angel of the Lord," his representative name, "Malachy," having been shown by Miss Young to bear that signification. Now I have before said that I cannot believe that every time this expression is used in the Bible, our Lord Himself is meant. I doubt very much whether He ever openly manifested Himself before His incarnation even to Abraham; God Himself occasionally appeared, and at other times he was represented by an angel; one undoubtedly of immense power and glory, but still a created being. If it was our Lord, it certainly was not Him in His own form. He may have temporarily, and on one or two occasions, assumed the form of the Angel of the Lord, but I cannot admit that He actually is *the* Angel of the Lord. It is possible that it was He who talked with Abraham regarding the destruction of

Sodom and Gomorrah,* appeared to Joshua in Jericho,† and was in the furnace with Shadrac, Meshac, and Abednego;‡ but in these instances the Being is described as a "man," or "one like unto the Son of man." But surely it was not He who appeared to Hagar in the desert,§ or to Balaam and his ass,‖ or to the wife of Manoah;¶ it was not He who smote the camp of the Assyrians.** Surely it was not He who foretold to Joseph His own birth.†† He could not have appeared to the shepherds and told them of the birth of "Christ, the Lord,"‡‡ nor was it He who descended from Heaven and rolled back the stone of the Sepulchre.§§ It was not He who opened the prison doors;‖‖ who appeared to Philip;¶¶ who smote Herod.*** In all these instances it was one of the archangels, that one who, on account of his high rank as the first of the archangels, is always called the "Angel of the Lord." In Zechariah we are told††† he, that is, the Lord, showed me Joshua, the high priest, standing before the "Angel of the Lord." And *the Lord* said, The Lord rebuke thee; the Angel of the Lord did not say so, but he stood by. The angel spoken of in Rev. x., though represented as more glorious, more mighty than other angels, is still an angel; he is quite distinct from the Lamb with seven horns and seven eyes.‡‡‡ He certainly speaks with the spirit and power of God, almost as if he were God, and

* Gen. xviii. † Josh. v. 13. ‡ Dan. iii. 25.
§ Gen. xvi. 7. ‖ Numb. xxii. ¶ Judg. xiii. 3.
** 2 Kings xix. 35. †† Matt. i. 20. ‡‡ Luke ii. 9—11.
§§ Matt. xxviii. 2. ‖‖ Acts v. 19. ¶¶ Acts viii. 26.
*** Acts xii. 23. ††† Zech. iii. ‡‡‡ Rev. v. 6.

further on we find probably the same angel actually issuing orders to the Son of God, commanding Him to "thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe."* On these considerations I cannot allow that Christ and the Angel of the Lord are the same, but give my opinion that the latter is the Chief of all the Angels, whether in heaven or on earth; a glorious Being, whose office in heaven seems to be to attend on the God of Heaven, and communicate His commands to all, even to God's own Son. Thus Albert Edward is correctly described as Malachy; and since I admit the possibility of our Lord assuming, on one or two occasions, the form and appearance of the angel, I must also admit that Albert Edward may also be alluded to in holy writ under the name Messiah, and that the same words which prophesy the baptism of Christ, may also show us when Malachy, the Angel of the Lord, is to appear. I allude to Daniel's prophecy of seventy weeks.†

That this prophecy has been primarily and partially fulfilled in our Lord's first coming is quite clear. The sixty-nine weeks calculated as years, making $7 \times 69 = 483$ years, and counted from the going forth of the commandment to restore and to build Jerusalem, given by Artaxerxes the Second, bring us to the very year in which our Lord commenced His ministry by being baptized, and in the midst of the following week He was cut off. But I cannot believe that this is the only interpretation to put on this famous prophecy. The words are: 24 "Seventy weeks "are determined upon thy people, and upon thy holy

* Rev. xiv. 15. † Dan. ix. 24.

" city, to finish the transgression, and to make an end
" of sins, and to make reconciliation for iniquity, and
" to bring in everlasting righteousness, and to seal up
" the vision and prophecy, and to anoint the Most Holy.
" 25 Know therefore, and understand, that from the
" going forth of the commandment to restore and to
" build Jerusalem unto the Messiah the Prince shall
" be seven weeks, and threescore and two weeks; the
" street shall be built again, and the wall even in
" troublous times. 26 And after threescore and two
" weeks shall Messiah be cut off, but not for himself;
" and the people of the Prince that shall come shall
" destroy the city and the sanctuary; and the end
" thereof shall be with a flood, and unto the end
" of the war desolations are determined. 27 And
" he shall confirm the covenant with many for one
" week; and in the midst of the week he shall cause
" the sacrifice and the oblation to cease, and for the
" overspreading of abominations he shall make it
" desolate, even until the consummation, and that
" determined, shall be poured upon the desolate."
According to my humble judgment, transgression is not yet finished, nor has an end been made of sin, nor reconciliation made for iniquity, nor everlasting righteousness brought in. Certainly, in a kind of spiritual and typical sense, these results were obtained at the first Advent, but they can only really be fulfilled at the second Advent. The Most Holy was anointed, but He will be more fully anointed when He assumes the government of the world on ascending the throne of His father David; and surely no one who acknowledges the Book of Revelation, written sixty years after the

expiration of the seventy weeks, to be an inspired book, can suppose that in those seventy weeks vision and prophecy were sealed up. In this case, as in the prophecies contained in the 24th chapter of Matthew, the words sometimes refer to the first Advent, and destruction of Jerusalem by the Romans, and sometimes to the second Advent and final consummation of all things. The full meaning of the words in verse 24 must relate to the latter; they must mean the whole time from "the going forth of the commandment," to the final and last restoration of the Jews to their holy city, on the completion of this, their longest and most miserable season of captivity.

And if so, what does the word week mean? Who is Messiah the Prince? and when will these long and weary seventy weeks come to an end? Such are the questions I have now to answer. And, first, the word week has been proved by other writers to mean "a hebdomad," derived from the Hebrew word for seven; it means "a heptad of anything," but particularly used for a period of seven days,* and each day in prophecy may represent a "time," or a "year," according to the Greek word used. Hence generally one week is equal to seven years, and, therefore, seventy weeks are equal to 490 years. But we may also, if it suits us, explain it as seventy Sabbatical years, or seventy jubilees. Considering how to apply this prophecy to the second Advent, and struck with the remarkably peculiar length of Christ's life on earth (commented on in Chapter x.), I am fully persuaded that that is the hebdomad or week here intended, and

* Dict. of the Bible (Week), vol. iii., page 1725.

that this is the key by which we are to unlock the secrets of the Highest. Assuming, for the present, that our Saviour's life on earth was exactly 33·3 or 33⅓ solar years, we find the "seventy weeks" to be 2333·3 years, and the sixty-nine weeks to be exactly 2,300 years, which again is the number of days mentioned in Daniel viii. 14. But before applying this principle we must further understand why, in these two prophecies, a day stands for a solar year, whereas in all the others it means "a time," which is only 360 days, instead of nearly 365¼ days. I quote from the Dictionary of the Bible, Art. Year, vol. iii., page 1807. "The "Hebrews, from the time of the institution of the "Sabbath, whether at or before the Exodus, reckoned "by weeks, but as no lunar years could have contained "a number of weeks without fractional excess, this "reckoning was virtually independent of the year, as "with the Muslims;" this calculation must be made quite independent of all other hints regarding the length of "a time;" and the fact that in the prophecy of 2,300 days quite a different word is used, which means rather "evening-mornings" than days, confirms me in my idea that here, as there, a day means a whole revolution of the earth round the sun, not a prophetical "time."

Now to apply: "the Messiah, the Prince," or, as it ought to be, "an Anointed one, a Prince,"* in verse 25, is supposed by some—and I think rightly—not necessarily to mean the same person spoken of in verse 26. In the first verse "an Anointed one, a

* Annotated Paragraph Bible, published by the Religious Tract Society, page 969, note 9.

Prince," is applicable to any one of royal blood, and thus also to Christ; but in the other it is simply "Messiah," without the article, and that apparently can only refer to our Lord. Messiah was cut off, but the other Prince, his type, will not be cut off; he must certainly be alive at the expiration of the seventy weeks, in order to restore the Jews to their holy city, and therefore he cannot be cut off in the midst of that week. This Prince, then, is only alluded to in the 24th and 25th verses. Ezra left Babylon on the 1st day of the 1st month,* B.C. 458, that is, in March or April. (Pusey on Daniel.) It is evident that the commandment to go forth must have been given some little time earlier to allow him, and those of the children of Israel, and of the priests, and of the Levites, and the singers, and the porters, and the Nethinims, who went up with him, to make the necessary preparations; and as the whole body who accompanied Ezra, including women and children, would, according to the usual proportions, consist of nearly 7,000,† we must allow them three or four months at least to prepare. This will bring the date of the order to November or December, 459, and the one interpretation of $69 \times 7 = 483$ years brings us to A.D. 24, which, according to Mr. Clinton, whose chronology seems most reliable, is the year in which Christ, being about 30 years of age, commenced His public career. The fuller interpretation of $69 \times 33\frac{1}{3} = 2{,}300$ years, bearing in mind that Christ was born on the 6th December (chap. x.), and commenced His public career also on the 6th December, ought to give us the day on which the Prince of Wales commenced his public

* Ezra vii 9. † Ann. Par. Bible, page 487.

career as "Prince of Wales;" that is, the day on which the Queen signed the warrant creating him "Prince of Wales;" and we accordingly find that this warrant *was* signed on the 6th December, 1841. Other princes were created Princes of Wales a few days after their birth, but in this instance the Prince is for the first time son of a Queen regnant instead of a King regnant, and thus the necessary delay (27 or 3^{3} days) is obtained from natural causes, and the warrant is signed exactly 33 years before the resurrection of the Just. But this prophecy must have three terminating points, and they are, 1st, his birth, on the 9th November, 1841; 2d, the signing of the warrant, 6th December, 1841; and 3d, his baptism, on the 25th January, 1842, exactly 33 years before the translation of the saints. It first terminates at his birth, and therefore the 70th week will first terminate when he is 33·3̇ years old, or the same age as Christ, viz., on the 10th March, 1875; the 2d termination will be 27 days afterwards, on the 7th April, 1875, and the 3d will be 50 days afterwards (77 days in all), on the 27th May, 1875; from which I infer that there will be three distinct acts done on those days causing the restoration of the Jews to Jerusalem. And that my theory is absolutely correct seems clear from the fact that from it *alone* I fixed on the 6th December, 1841, and the 25th January, 1842, as the days on which the warrant ought to be signed and the Prince ought to be baptized. Whether those were or were not the correct days I had not *the slightest notion* till some weeks afterwards, when, by examination of the *Times* for December 1841, and reference to Windsor, I found that those events did actually take

place on the days fixed by me. I infer from this that it was on the 25th January that our Lord, having been baptized and tempted, began His actual ministry by preaching, "Repent ye, for the kingdom of heaven is at hand."

As to the Prince's future after this, the great act of his life, is performed, I can only say that as there is no mention of a 16th Leader in England, and as Queen Victoria's children shall never see Hades, it necessarily follows that he will live; and this is another reason why the latter part of Daniel's prophecy cannot refer to him. Yet it is quite clear that, though himself living, the nation will after this date meet with some great reverse, for the Prince of the Covenant spoken of in Daniel xi. 22 can be none other but Albert Edward, whose birth is foretold two chapters previous; "And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the Prince of the Covenant." He will be broken but never destroyed. The small kingdom will be full of trouble,* but never conquered. The little horn waxed great even to the host of heaven, and it cast down some of the host and the stars to the ground and stamped upon them. Antichrist will cast down and stamp upon some of the rulers of Europe, but he will never stamp upon the Prince Regent of England, for this horn *only magnified himself* to the Prince of the Host.†

And let me point out here rather a remarkable coincidence connected with the Messiah to whom all look as their spiritual liberator and the human Messiah under whose auspices the Jews will obtain political

* 2 Esdras xii. 30. † Dan. viii. 10, 11.

freedom. In the 19th chapter of St. John we read, "And Pilate saith unto them, Behold the man!" and further on, "he saith unto the Jews, Behold your King!" Now we all know that the motto of the Prince of Wales is "Ich Dien," meaning "I serve," and we also know how he came by it; but these words, or at least words almost identical with them in sound, were used long before the time when this motto was assumed by right of conquest. When Edward I. presented his son, the first Prince of Wales, to the Welsh nation, he exclaimed, "Eich Dyn," which literally means "This is your man!" and in a further sense means "This is your countryman, your King!" This resemblance is, to say the least of it, peculiar; and I think the Jews should remember, in the troublous times to come, that they will surely be deceived if they apply to any other prince for assistance than to him whose motto is constantly declaring that he is "*the man.*"

CHAPTER VI.

WHO IS ANTICHRIST?

I HAVE already remarked in the second chapter that I look upon it as an indisputable fact that the Papacy is spiritual Antichrist; to be well assured on this point is of the most vital importance to each of us, for the time of the great tribulation is drawing near, and how many will then fall away and worship the beast, in ignorance of his true character! To those who have never read Mr. Elliott's "Horæ Apocalypticæ," I now say read it at once; you will find the whole subject there put before you with marvellous clearness; proof is heaped upon proof, till one is perfectly awed with the wonderful exactness of prophetical symbols in the most minute particulars; and I, for one, prejudiced as I was against such a belief, rose from the perusal of this book with the unalterable conviction that the Papacy is indeed Antichrist. At the same time, I cannot agree with Mr. Elliott in supposing that there will be no literal Antichrist; clever and learned as is his exposition regarding the two witnesses, I can only see in them the spiritual type of the literal witnesses to come. The prophecy must be literally as well as spiritually and politically fulfilled; and as there is now living a literal Queen of Sheba, a literal Michael, and a

literal Prince of the Covenant, so there must be somewhere, if we can only find him, a literal Antichrist; and since we must acknowledge Papacy as the shadow, we can only fix upon a Pope, the last of the Popes, as *the man.* But it is not amongst the cardinals that we are to look for Antichrist, though one of them is undoubtedly destined to perform the office of False Prophet—not one of them will answer to the description in Isaiah xiv.—there must be a "remnant" and a "son" to cut off; and this obliges me to believe that the last Pope, or head of the Catholic Church, will be an usurper, a man high in political power, one already provided with a wife and a son. Looking round at the different princes now reigning, or likely soon to reign in the Old Roman empire, my judgment immediately fixes upon one man as "*the Man of Sin, the Son of Perdition.*"* There is only one man who seems to fulfil all the conditions required, and that man is the present Emperor of the French.

On this point I cannot do better than quote from "The Last Times," by Dr. Seiss, note G., page 341. He says: "That there is to be some "great, blaspheming, despotic, military power, under "which the Roman empire is to be in some sense "revived, which is to exercise a most cruel tyranny "over the whole civilized world, and which is to "lead forth the combined armies of nations to a "scene of unprecedented disaster in connexion with the "reappearance of Christ, is plainly taught in the pro-"phecies of Daniel, Paul, and John, and held by all the "best interpreters of the prophetic word. It is this

* 2 Thess. ii. 3.

"power which is styled by eminence, 'The Antichrist "'that denieth the Father and the Son.' It is also the "growing belief of expositors that this power is the "Napoleonic headship of the Roman dominion, espe- "cially as that headship has been revived in the present "Emperor of the French, Napoleon III. The general "grounds on which this belief rests may be stated "somewhat as follows:—

"1. He answers to the description which makes this "great blaspheming power the septimo-eighth head of "the seven-headed and ten-horned beast of the great "Roman dominion. The seven heads of this beast "were not only 'seven mountains,' upon which the "centre of Roman dominion was seated, but also 'seven "kings' or regencies. The seven regencies are the "seven distinct forms under which the Roman dominion "was embodied and administered. These were kings, "consuls, dictators, decemvirs, military tribunes, and "emperors. Of these, 'five' had 'fallen' when John "wrote; one '*was*,' and one was 'not yet come.' "That which then was, was the Roman Imperial, which "in one way or another, as history shows, continued "down to Francis II. of Austria, A.D. 1806, when the "power of Europe was seized by Napoleon Bonaparte, "and the old imperial succession was destroyed. In "this Napoleon, then, a new and distinct head was set "up whilst there was yet such an assumption by him of "the old iron crown, and such an acknowledgment of "his authority by the Pope of Rome in his coronation, "that it was still to be regarded as the same old Roman "dominion simply passed to another form or head. "He was therefore that seventh head which was to

"come. 'And when he is come,' said the angel, "'he must continue *a short space.*' The period of "Napoleon's imperial rule was *eleven years* when he "was overthrown, and his empire destroyed for ever, as "it appeared. But it was not effectually destroyed. "He is described in the vision as the beast that was, "and is not, *and yet is.* Though, 'as it were "wounded to death, his deadly wound was healed.' "The Napoleonic headship ceased with the fall of "Napoleon I.; but it was soon marvellously revived "in his nephew, and now is again in the present "Napoleon III. He is of the seven, by his relation to "the Napoleon family, and by his assumption of the "same dynasty and principles represented by Na- "poleon I.; but the manner of his coming into power, "and various peculiarities in the constitution of his "dominion, present features of distinctness from his "uncle's headship, showing that he is in some sense "also a headship of his own kind. He is consequently "the seventh, and yet in some sense the eighth, so "answering to the description of a septimo-eighth "head or embodiment of the great Roman dominion "which was to be the Antichrist. (See Faber's "Napoleon III.)

"2. Napoleon III. corresponds also with the pro- "phetic portrait of the Antichrist in his powers, ambi- "tion, and military power. In Rev. xiii. 3, 4, as soon "as the beast's wounded head is healed, he appears as "the wonder and astonishment of the world; which "has been very remarkably verified in the surprise and "amazement which the career of Louis Napoleon has "excited since 1852. And with 750,000 trained

" troops, furnished with the best arms in the world,
" with a fleet of iron-clad war steamers, inferior per-
" haps to none now afloat, and with his deep and in-
" scrutable policy and ambition, it may very well be
" said of him at this moment, Who is like unto the
" beast? who is able to make war with him? Nor is
" it difficult to anticipate, from the present condition of
" the world, and his position in it, that it would not
" take any great length of time to fulfil the words of
" the prophet, in which it is said that 'power was
" given him over all kindreds, tongues, and nations.'
" (Rev. xiii. 7.) His rapid ascension to power and
" dominion have startled the world, and his influence
" and authority are augmenting still in all quarters of
" the globe. He is at this moment the most daring,
" the most ambitious, the most powerful, and the most
" dangerous man on earth. The Crimean war put
" him at the head of European affairs. His inter-
" ference in the war between Austria and Sardinia
" shows with what a controlling hand he is competent
" to dispose of the disputes of nations. His annexa-
" tion of Savoy and Nice to France is another illustra-
" tion of his growing pre-eminence. The recent war
" with China, and the French occupation of Syria,
" have planted his power in Asia. The north of
" Africa is his. Mexico seems ready to fall into his
" hands. The defeat of his uncle at Waterloo he
" regards it his solemn destiny to avenge. He is now
" virtually the possessor of Rome. The prospect is
" that he will presently have the Jews completely
" enlisted in his favour. Jerusalem is at this moment
" stirring throughout its desolations under the influences

"of his power. Palestine seems as if preparing to "open her gates to him. Greece, now in revolution, "seems to be ready to accept a member of his family "as her king. His monetary resources are greater "than those of any power on earth. His desire to "interfere in the terrific schism which has occurred in "the United States needs only to await the opportunity "to put the tottering republic under his control. All "which would seem to foreshadow, as clearly as may "be, the fulfilment to him of what is written in Rev. "xvii. 13—17; xiii. 7; and Dan. xi. 36—39.

"3. His name also has peculiarities which appear "to fall in very remarkably with the predictions "that apply to this last scourge of the world. It is "argued by some that the king spoken of in Rev. "ix. 11, is also in some sense this wilful king of the "last days. And it is there said that 'his name in "'the Hebrew tongue is Abaddon, but in the Greek "'tongue Apollyon,' or, as frequently written, απολεων "(Apoleon), a name precisely identical with Napoleon, "less one letter. In Rev. xiii. 18, it is written, 'Here "'is wisdom. Let him that hath understanding count "'the number of the beast, for it is the number of a "'man, and his number is six hundred threescore "'and six.' And in Rev. xiii. 17, and xv. 2, this "number is further described as the 'number of his "'name;' which is usually taken to mean the number "in numerical value of the letters which compose his "name. And giving the name *Louis* in its Latin "form, *Ludovicus*, we have, as the total numerical "value of the letters, 666. So, too, by putting the "name *Napoleon* in its Greek form, as if inscribed

" upon a monument, *Ναπολεοντι*, the total numerical " value of the letters is again 666. Thus :—

L	stands for		50	N	stands for		50
V	„		5	α	„		1
D	„		500	π	„		80
O	„		0	ο	„		70
V	„		5	λ	„		30
I	„		1	ε	„		5
C	„		100	ο	„		70
V	„		5	ν	„		50
S	„		0	τ	„		300
				ι	„		10
	Total		666		Total		666

" So also the two names together, in Greek *Λοις* " *Ναπολεον*, in the same way contains the same " characteristic number 666.

" It is true that this number can be found in other " names, and in some which apply to this beast in " some of its earlier forms; but it is very remarkable " that this number should be found in both names of " the present French Emperor, in whom, if these " prophecies do apply to him, is to be concentrated " every form and attribute of all the antichrists which " have been before him.

" 4. The connexion of the Antichrist with the " apostate Church power, first supporting it, using it, " then despoiling it altogether, also seems to point to " Napoleon III. as the man. When yet President of " France, in 1849, he sent French troops to support " the Pope in Rome, and has not withdrawn them to " this day. Yet of late he has been allowing all sorts " of damage to befall the Papacy, is at present in

" disagreement with the Church authorities, and in " various ways is giving symptoms which look greatly " like preparations for that part of prophecy which " says that the beast, with his ten subordinate kings, " shall 'hate the whore, and make her desolate and " 'naked, and eat her flesh, and burn her with fire.' " He has also permitted a pamphlet to be issued in " which it is proposed that the Papal power should be " given him, and the political and religious sovereign- " ties united in his own person, a thing not unlikely " to be consummated at no distant day, which would " fully invest him with the very attributes which " underlie the predictions of Paul in 2 Thess. ii. " 8—12.

"5. The mysteriousness which characterises him, " his taciturn disposition, his protestations and general " policy, and his deep cunning and sagacity, also " seem to answer to the predictions made concern- " ing the Antichrist. In Dan..viii. we find a vision of " a little horn, which waxed exceeding great, the " Mohammedan power, perhaps, but ultimately the " Antichrist, who (in verses 23—25) is described as " 'a king of *fierce* (shameless, imperturbable, unawed, " 'impenetrable) *countenance, and understanding dark* " *sentences,*' who 'shall destroy wonderfully, and " 'shall prosper, and practise, and shall destroy the " 'mighty and the holy people,' and 'through his " *policy* also shall cause *craft* to prosper in his hand, " 'and magnify himself in his heart, *and by peace* " *shall destroy many,*' and 'shall also stand up " 'against the Prince of princes.' He is also described " as the king 'who shall do according to his will, and

" ' shall exalt himself, and magnify himself above
" ' every god.' Nor can it fail to strike the reader
" how well this language applies to a man of whom
" a personal friend of his, who laboriously attempted
" an analysis of his character, has said, 'Frigidly
" ' affable, and repulsively polite, he avoided either
" ' offence or familiarity, but seemed instinctively to
" ' coil up his nature from observation. In phrase and
" ' demeanour all that became his birth, still the man
" ' was perfectly inaccessible. . . . There was much of
" ' peculiarity, much of contrast, abstract yet vigilant,
" ' inquisitive in everything, but studiously incommu-
" ' nicative, diligent in acquiring all men's knowledge,
" ' retentive of his own; cold and impassive, but full
" ' of latent energy; cautious in decision, but, having
" ' decided, prompt, rapid, and impetuous. Almost
" ' intuitive in grasping opportunity or detecting weak-
" ' ness; improved by study, steeled by adversity,
" ' disciplined by every vicissitude of fortune, he has
" ' inestimable qualifications for his own position. . . .
" ' Marvellous as his character appears at present, it
" ' is, in my judgment, as yet very partially developed.
" ' The reserve, however, in which he habitually shrouds
" ' himself may not now be violated. . . . Few can see,
" ' in the taciturn recluse, the talents, attainments,
" ' and accomplishments which he undoubtedly pos-
" ' sesses.' (" Phillips on Napoleon III.") Madden
" also very pointedly confirms this well-drawn portrait,
" and further says that 'This man mystery, the depths
" ' of whose duplicity no Œdipus has yet sounded, is
" ' a problem even to those who surround him. I
" ' watched his pale, corpse-like, imperturbable features,

" ' not many months since, for a period of three hours.
" ' I saw 80,000 men in arms pass before him, and I
" ' never observed a change in his countenance or an
" ' expression in his look which would enable the
" ' bystander to say whether he was pleased or other-
" ' wise at the stirring scene that was passing before
" ' him on the very spot where Louis XVI. was put to
" ' death. He did not speak to those around him,
" ' except at very long intervals, and then with an air
" ' of nonchalance, of ennui, and eternal occupation
" ' with self.' 'Dark, mysterious, impenetrable, in-
" ' scrutable in his designs,' says the author of Arma-
" geddon, ' concealing every passion of his heart within
" ' the innermost depths of his soul; of great personal
" ' courage and inflexible will, conjoined with cool
" ' deliberation and consummate prudence; entirely
" ' devoid, apparently, of any real religion or moral
" ' principle; impelled, guided, protected, as he an-
" ' nounces himself to be, by his uncle's shade; with
" ' the subtlety of that "more subtle than any beast of
" ' " the field," has he hitherto defeated all his oppo-
" ' nents, and reached by craft a pinnacle which his
" ' uncle could only attain by the sword. Striking not
" ' until his quarry be certain, or (as the author of the
" ' "Last Vials" well expresses it) never uncoiling
" ' himself to seize his prey until sure of his victim;
" ' daily increasing in power and influence over the
" ' nations; and bringing the eyes of an astonished
" ' world to contrast with wonder his past and present
" ' career; all in relation to him seems to be after a
" ' superhuman working that none can fathom.'

"6. His rise from obscurity, the contempt in

"which all men once held him, the manner of his "ascent to the throne and his great dominion, as well "as his remarkable control of the precious metals, are "also of a character answering to the predictions con- "cerning the Antichrist. He was described in Dan. "xi. 21, as a vile person (one despised), to whom they "shall not give the honour of the kingdom, but he "shall come in peaceably, and obtain the kingdom by "flatteries..... Also it was further said, 'he shall "'have power over the treasures of gold and silver.' "And before Napoleon III. obtained the emperorship, "there was hardly a man in the world upon whom "more contemptuous epithets and opinions were passed "than upon him. He was supposed to be without "understanding, an idiotic dreamer, as short of brains "as he was of friends and means. But from that "obscurity and contempt he has risen to imperial "power; and the kingdom which no one would have "been willing to confer upon him, he yet managed, in "the name of liberty and democracy, and with daring "adventures in the name of peace and the people, to "obtain and hold. It is also a marvellous fact that he "has not only succeeded in securing all the money "needed for the extraordinary cost of carrying on his "government and immense improvements, but in the "years 1855, '56, and '57, he coined more gold than "both England and the United States together.

"7. It would also seem to be impossible for another "power, such as the Antichrist is to be, to arise and "mature itself in the unexpired time which chronolo- "gical prophecies place between the present and the "great consummation. A dozen different lines of cal-

"culation seem to converge and run out within the "limits of the next ten years, each of which is supposed "to extend to the epoch of the consummation; seven "years, or three and a half years at least, is the period "in which the Antichrist, as such, is to continue; "which would leave only some half a dozen years for "the incoming, establishment, and maturement of the "predicted power, of which the earth as yet has no signs "apart from Napoleon III.

"Without undertaking, therefore, to decide positively "that Louis Napoleon is the personal Antichrist of the "last days, we have no hesitation in saying that we are "strongly inclined, with some of the most sober and "learned of prophetic expositors, to believe that he is. "Events will very soon show whether this supposition "is correct or not. And one of the first tests will be "the formation of a league or covenant between Napo- "leon III. and the Jews, in which they will accept him "as their great protector, and help in their reinstate- "ment into their land, and the restoration of their "temple services. When this covenant is once made, "it will then be but seven years to the descent of Christ "in the clouds of heaven, and the great consumma- "tion." (See Dan. ix. 27; xi. 23.) "*Blessed is he* "*that watcheth.*"

I have thought it best to quote the whole of this clear and well-written exposition of the signs which compel many men to regard Louis Napoleon as the future Antichrist, as in general the sentiments are precisely the same as my own. I look upon it, however, as absolutely necessary that he should himself become Pope, as I cannot separate Antichrist from the headship

of the Roman Catholic faith, nor can I separate him from the individual man Louis Napoleon Buonaparte. And even whilst I write, my opinion is confirmed by a pamphlet written by M. Caylu, called "César Pontife," after the appearance of the late Encyclical. The extract is taken from a letter by the "Times" Correspondent:—
"Let Cæsar, then, be the Pontiff; not, however, in the "sense commonly attributed to the word, but as the "director, or rather the protector, of the National Church "regenerated, recognised, and approved by a Council. "Such, according to us, is the only answer to the "Encyclical. The question of orthodoxy or of schism "is not in our competency; and, besides, may not people "break with the temporal power of the Pope-King "without becoming Protestants? Has not the Ency-"clical of Pius IX. shut up the source of diplomatic "compromise? We accept the challenge, and we "answer in words as terrible to the temporal Papacy as "those which the hand of the angel traced on the "walls of the palace of the king of Babylon—Cæsar, "Pontiff! To great evils we must apply great reme-"dies. If there be any other solution, serious and "possible, we should be glad to hear it, and to accept "it beforehand. If there be none, then the State "must look to it without delay; for the civil authority "and liberty of conscience are imperilled." M. Caylu, you are right! Your Cæsar will be Pontiff, *i.e.* he will be exactly what you say, "Head of the Catholic faith," though possibly he may not assume the actual name, Pope; but you are in too great a hurry. Wait ten years more, and this thing shall be done, and your Cæsar will be revealed to you Pope; to me "Anti-

christ," "that wicked," "the man of sin and son of perdition."

Referring again to Antichrist's relations, before alluded to, we find that he must have a wife, one son, and one nephew.* Louis Napoleon has a wife and one son, and no other child. He has no nephew, but he has one cousin, Prince Napoleon. The word translated "nephew" is in Hebrew "*nĕchĕd*;" and I put the following questions:—1st. Can "*nĕchĕd*" be translated "cousin?" If not, 2nd, what is the Hebrew for "cousin?" and a gentleman connected with the British Museum has kindly answered them in these words:— "Anent '*nĕchĕd*,' nephew, its derivation is exceedingly "doubtful, and its meaning can only be conjectured by "the context. It must mean, according to this, some "kind of progeny, but whether son, grandson (or "grandchild in general), or even nephew as a kind of "indirect progeny, is not to be determined from the "scanty sources at our disposal. *There is no word "for cousin,* but I do not think '*nĕchĕd*' could "be stretched quite so far as that." But why not? Surely, if there is no word in Hebrew for cousin, and *nĕchĕd* may mean almost anything, it may mean "cousin;" if not, by what other word is that relationship indicated? The answer is "by none!" I believe in Sanscrit there is no distinct way of noting these different relationships; the difference being between "my nephew" and "my father's nephew," where the word nephew remains the same. I am inclined to think, therefore, that it does mean "cousin," and that it refers to Prince Napoleon. If so, surely

* Isa. xiv. 22.

this is a most remarkable instance of the exactness of prophecy in details, and a most remarkable proof that Louis Napoleon will be the Antichrist. We see now why he has but one child, and that a son, who will be just old enough in 1878 to hold a high post in his father's army. We see why Prince Napoleon is also in the army, and is the only male relative of the Emperor. We see why his brothers died; why his sister has no family. And we understand now a still more remarkable thing, why Napoleon I. annulled the marriage of his brother Jerome, and why the laws of France still look upon that divorce as legal, and consequently exclude from "the Imperial family," though they admit them into "the family of the Emperor," those other two cousins of his, sons of Jerome by his first wife. As to the young Prince "Napoleon Victor Jerome," I doubt whether he can be included here, not being an immediate relation; if he must be, he will certainly have disappeared before the end comes.

Nor is this all: there are other curious resemblances between Louis Napoleon and Antichrist. His number is not written six hundred and sixty and six, but six hundred *threescore* and six, and it may point out to us the years of his first appearance, rise to power, and fall. We see in the table that each of the three divisions of the prophecy regarding the Beast is made up again of three commencing and three terminating points, so with this. And we also remark that the year in which Papacy was first confirmed and the abomination of desolation set up, and the year in which Nebuchadnezzar spoiled the temple at Jerusalem, and the captivity commenced, are precisely identical with each other, and with

this number six hundred and six—threescore; and that this year 606, whether it is B.C. or A.D., in either case a year of abomination, is composed of 60 and 6 or 6×10 and 6, which gives the idea of complete evil in the world. I find that—

$606 \times 3 = 1818$, his first appearance,
$616 \times 3 = 1848$, his rise to power as President,
$626 \times 3 = 1878$, his destruction,

give the very years that I would choose as the most remarkable in his life. The former year is remarkable, for in it the young Louis Napoleon, residing with his mother at Arenenburg in Switzerland, excited by her description of the mighty deeds of his uncle, related to him with reference to David's picture of Napoleon crossing the Alps, exclaimed, "I also will cross the Alps, an Emperor." This appears to be the first time that Napoleon's feelings were thus roused; on that evening was sown the seed which grew and grew, till at last it grew up and he did cross the Alps an Emperor: then for the first time inordinate ambition took possession of his soul, which makes him still discontented with his success, and is egging him on, further and further, till he has fully fulfilled his marvellous and terrible destiny. Surely we may well look upon the year 1818 as one most momentous to him and to the whole world. And I am the more struck with this when I find he was then 10 years old, the complete worldly number, and remember that Christ's first appearance on His Father's business was when He was 12 years of age, the complete heavenly number. Also that in 1848 Louis Napoleon completed his 40th year, which is the worldly 4 multiplied by the complete 10, and represents his completion of the time

allotted to him as a private individual, and the commencement of his career as a powerful Prince; and further in 1878 he will be 70 years old, which is not only the complete 7 multiplied by the complete 10, and thus representing the completion of everything; but it is the complete span of life. At that age he first becomes an *old* man, which entitles him then to be a true representative of that other "*old serpent,*" who is in fact the spirit of Antichrist.

Again, this number may be taken in another way with a most strange result. Nebuchadnezzar's abomination was B.C. 606; the Papist in A.D. 606: these together make 1212 years, to which add the number of the beast, 666, and we have the end of all abominations in 1212 + 666 = 1878 A.D.

Again, besides the names already given (I quote from Mr. Baxter), Louis Napoleon Buonaparte in Hebrew is equal to 666, for lamed 30 + vav 6 + yodh 10 + samek 60 + nun 50 + aleph 1 + pe 80 + lamed 30 + nun 50 + beth 2 + vav 6 + nun 50 + aleph 1 + pe 80 + aleph 1 + resh 200 + teth 9 = 666. (The letters o and e have no numerical value in Hebrew.) In English this would be as follows:—

L	30	N	50	B	2
O	0	A	1	U	6
U	6	P	80	O	0
I	10	O	0	N	50
S	60	L	30	A	1
		E	0	P	80
Total	106	O	0	A	1
		N	50	R	200
				T	9
		Total	211	E	0
				Total	349

and 106 + 211 + 349 = 666.

Again, in Latin the words "Napoleon tertio, redivivo capiti," being the dative Latin for "To Napoleon the Third, the revived Head," contain the number 666, for here we have (omitting all the ciphers) l = 50, d = 500, c = 100, v = 5, v = 5, and 6 I's = 6. Total 666. Again, the name Buonaparte being Italian for the original Greek name Kalonmeros, we have in Greek, L. N. *Καλονμερος*, or L. N. Buonaparte, *Λ.* 30 + *N.* 50 + *K* 20 + *α* 1 + *λ* 30 + *ο* 70 + *ν* 50 + *μ* 40 + *ε* 5 + *ρ* 100 + *ο* 70 + *ς* 200 = 666. Again, in Greek, *N. Βονηπαρτε* = 666. For *N.* 50 + *B* 2 + *ο* 70 + *ν* 50 + *η* 8 + *π* 80 + *α* 1 + *ρ* 100 + *τ* 300 + *ε* 5 = 666.

Also, when Napoleon becomes Sovereign of Rome he will be *Λατεινος* (Lateinos), "the Latin man;" or "*η Λατινη Βασιλεια*" (He Latine Basileia), "the Latin King," and each of these names will condemn him.

Lastly, "there appears to be an allusion to Napoleon's "name in Jer. iv. 7, where the desolation of Palestine "by the last great Antichrist is thus described: 'The "'lion is come up from his thicket, and the destroyer "'of the Gentiles is on his way: he is gone forth from "'his place to make thy land desolate.' In Greek, "*ναπος* (napos) means *a thicket*, and *λεος* (leos) means "*a lion;* these two words combined, almost exactly "form the word *Ναπολεον, Napoleon.*"

But it is absolutely essential that Antichrist should be a Greek, either by birth or as King of the Hellenes, for Daniel says, "Out of one of them (*i.e.*, one of the "successors of the great horn, Alexander the Great) "came forth a little horn, which waxed exceeding great, "toward the south, and toward the east, and toward

"the pleasant land," * and we accordingly find that he is a Greek by descent, and hereafter he will be also "King of the Hellenes." The Rev. M. Baxter, quoting from the "Memoirs of the Duchess d'Abrantes," says: "Louis Napoleon has *come forth out of* Greece, one of "the four horn kingdoms, because he derives his origin "and is lineally descended from a Grecian family of "high rank. One of his ancestors, David II. Emperor "of Trebisonde, was the rightful heir to the throne of "Constantinople, but was put to death by Mohamed II.; "his only surviving son, George Nicephor Comnène, "fled to Mania, in Peloponnesus, in 1476, and was made "Protogeras over the community that was settled there. "This official dignity was held by ten members of the "Comnène family in succession until 1675, when Con- "stantine Comnène, the tenth Protogeras, was induced, "from fear of being subjugated by the Turks, to emi- "grate from Mania to Italy with 3,000 of his fellow- "countrymen. Arriving in Genoa on Jan. 1, 1676, "he obtained from the Genoese Senate a grant of some "tracts of land in Corsica, which were thenceforth "colonized by him and his descendants. One of his "sons, Calomeros Comnène, subsequently settled in "Florence, in Tuscany, and as the Greek word *Calo- "meros* (καλος μερος) signifies in Italian *buona parte,* "he therefore adopted the name of Buonaparte. In "1719 Antonio Buonaparte, a member of this Buona- "parte branch of the Comnène family, emigrated from "Tuscany to Corsica: and Napoleon Buonaparte, who "was born at Ajaccio, in Corsica, on Aug. 15, 1769, "was his grandson. Corsica was ceded by the Genoese

* Dan. viii. 9.

"to France in 1768. The descent of the Comnène "family from David II., last Emperor of Trebisonde, "was attested by letters patent of Louis XVI., issued "on Sept. 1, 1783." Thus also is explained why the beast in Revelation was "like unto a leopard," the symbol of Greece.

And it appears to me that there is a very remarkable confirmation of all this in the words of Daniel, which show that he must come from the country furthest to the North-west: this little horn waxes exceeding great *toward the South,* and *toward the East,* and toward the pleasant land. Antichrist will rule over the whole of the ancient Roman Empire South and East of his own Kingdom; but he does not wax exceeding great *toward the West,* for his own country France is the boundary on the West; nor *towards the North,* for there England lies, and though the Prince of the Covenant shall be broken, he will never be completely under the power of Antichrist. "From all these con- "siderations it appears that whereas Napoleon Buona- "parte slew his thousands, Louis Napoleon will slay his "hundreds of thousands: the former scourged them "with whips, but the latter will chastise them with "scorpions. The one only required homage to be "offered to him as a King, but the other will demand "worship to be rendered him as a god. . . . Satan "was but experimenting when he raised up the first "Napoleon as a great Destroyer, but he has taxed his "powers to the utmost to produce his most finished "masterpiece, the Third Napoleon, who will be unap- "proachably the greatest of all Destroyers."*

* Rev. M. Baxter.

If then Napoleon is Antichrist, when will he be revealed in that character, and when will he meet with his end? He is to continue in power 1290 and 1260 days; and since his first appearance seems to be at the same time that the Prince of the Covenant contributes so much to the restoration of the Jews, *i.e.*, on March 10, 1875, he will first appear as Antichrist on that day, and be fully revealed 30 days after, or on April 9, 1875. Hence he will meet with his end by the brightness of Christ's coming 1260 and 1290 days after these dates, or on September 20, 1878.

CHAPTER VII.

THE DAY AND THE HOUR.

Owing to the uncertainty of our chronology, especially of events which happened before Christ, it is difficult to fix, with absolute certainty, the commencing points of the various visions. But, happily, we have one prophecy in which we ought not to err—viz., the duration of the Antichristian Papacy. And yet even that, though comparatively recent, is still so far back that the year only can be fixed by it; for the exact day in that year, and the exact minute of that day we must search the Holy Scriptures, and we shall find such plain and unmistakable information on that point, that we can only wonder it has been so long overlooked. And if we find the day and hour of the termination of the Apostate Romish Church, by these prophecies, correspond with the time deduced from the examination of Daniel's seventy weeks, we must admit that this extraordinary agreement must be something more than a coincidence, that it is proof positive that the time has come when man shall know the day and the hour. God has promised that he will do nothing without warning; we know, for a fact, that in past ages no judgment has taken place without some unmistakable warning; and I cannot for a moment entertain the

idea that the greatest of all, the great and terrible day of the Lord, will come upon us without some clearer evidence of its coming than what has been given us by writers on prophecy.

We are told, in several parts of Scripture, that the Antichristian Beast is to have power for "a time, times, and the dividing of a time," for "forty and two months," and for "twelve hundred and sixty days," from which it is quite clear that "a time" is equal to twelve months of thirty days each, or three hundred and sixty days. Thus—

1 Time	= 12 months	of 30 days	= 360
Times	= 24	„ „	= 720
½ Time	= 6	„ „	= 180
Total	= 42	„ „	= 1260

We have also sufficient warrant in Scripture to make each of these days stand for a time itself, thus extending the period of Antichrist's reign for 1260 times, instead of 1260 days. But we have no warrant, as far as I understand it, to assert that a time is a year, when the one contains 360 days, and the other 365¼. And this appears to be the reason why every writer on prophecy, up to this time, has been so uncertain about his dates, so that even Mr. Elliott is unable to fix the last day any closer than either 1868 or 1942, or in some intermediate year. This idea struck me immediately on reading the "Horæ Apocalypticæ," especially when reading the account of the interval between the death and resurrection of the two witnesses. Mr. Elliott says, "But does the *chronology* suit? It "was predicted that *for three and a half days* the

"witnesses were to be looked on as dead: in other "words, that there was to be the interval of *three and a* "*half years* between the *first recognition of their* "*extinction* by the assembled deputies from the states "of Christendom, *and their resuscitation.* Was this "the interval between that memorable day of the "ninth session of the Lateran Council, on which the "orator pronounced his pæan of triumph over the "extinction of heretics and schismatics, and the first "and yet more memorable act of protestation by "Luther? Let us calculate. The day of the ninth "session was, as we have seen, May 5, 1514; the day "of Luther's posting up the Theses at Wittenburg "(the well-known epoch of the Reformation), October "31, 1517. Now from May 5, 1514, to May 5, 1517, "are three years: and from May 5, 1517, to October "31 of the same year, 1517, the reckoning in days is "as follows:—

May 5-31	27	August	31
June	30	September	30
July	31	October	31

"in all 180, or half 360 days; that is, just half a "year. So that the whole interval is *precisely, to a* "*day,* three and a half years; *precisely, to a day,* the "period predicted in Apocalyptic prophecy!"* Now this seems to me contradictory on the very face of it, for 180 days is not half of that same period which elapses from May 5 in one year, to May 5 in another; the interval is 365 days, and the half of that is 182½, not 180. A year is either 365 or 360 days, it cannot be both—in one case the first portion of the calculation

* Horæ Apoc. vol. ii. page 458.

is correct, in the second the latter; in either case one or other must be wrong. If one time equals 360 days, and we put each day for a whole time instead of for itself, 1-360th part of a time; we must not reckon that time indiscriminately as 360 or 365 days in one and the same calculation. In my opinion 1260 days, or 1260 Prophetical "Times," being equal to 1260 × 360, or 453,600 days is not equal to 1260 years, but to 1242 years very nearly.

		Days.
For 1260 Times	= 1260 × 360	= 453,600
And 1242 Years	= 1242 × 365·242,240	= 453,630·862,080

Hence 1260 times = exactly 1241 years 11 m.

By applying this correction to all those prophecies where the Greek word χαιρος (Kairos) is used, which means a "Time," in contradistinction to χρονος (Kronos) a "Year," I find no difficulty whatever in fixing upon one particular day as the Last. And since I made this correction and framed my table, I have ascertained that the Rev. Robt. Fleming, who wrote in 1701, was of the same opinion, and the result was that his prophecy regarding the fall of Papacy, and the Revolutions of 1793 and 1848, came absolutely true. With such an example of exact fulfilment before me, I rest perfectly satisfied that time will also show that my deductions from prophecy are similar certainties.

Referring to the table, the reader will perceive that I have taken the two years mentioned by Mr. Elliott, viz., A.D. 532 and A.D. 606, as starting points of the Papacy, but deeming it necessary that there should be three starting points (to make it complete), I have chosen the years 548-551 as an intermediate

one; as it was in these years that the influence of the Pope was very much increased by the departure of Justinian from Rome to the east, when the Emperor left the political power in Rome pretty much in the hands of the Bishop; when the factions of the circus took place, in which he favoured the blues or orthodox party; and when Apollonaris so fiercely proclaimed the authority of the Bishop in Alexandria. The three periods then represent, as it were, the years when, first, the Bishop put his foot on the lowest step leading to the throne; second, when he reached the top step; and third, when he sat himself down on the throne. Corresponding to these three periods, at an interval of 1260 times, or 1242 years, we have the three periods of his fall, first in 1774, when he rose from his seat on the throne, second in 1790-93, when he began to descend the steps, third in 1848, when he reached the bottom. Of the two latter dates I need not say anything, for all admit that they are prominent ones in the history of the fall of Papacy, but I cannot admit that it was only in 1790 that the Papal power began to decline; that year well represents the "descent" of the Pope down the steps, but not his preparatory movement from the throne, which, however, is better represented in the year 1774 than any other.

In this year died Louis XV., of France, and of him it is written, "The reign of Louis XV., one of the "most contemptible and odious characters in French "history, formed an ominous and fatal sequel to that of "his predecessor. The wasteful extravagance and "boundless ambition of the former monarch, were at "least gilded by the lustre of his early victories; but,

" under his successor, the nation was destined not " merely to see its laurels fade before the ascendancy of " England, but to lament the perversion of the revenues, " drawn from an exhausted and famishing people, to " maintain the unveiled debaucheries of the Court. The " nobility and higher clergy, exempted from taxation, " and possessed of exclusive privileges, trampled on the " inferior orders, and, while following the example of " corruption thus held out, lent a greedy ear to the " sensual philosophy now become fashionable with all " classes. These causes, added to an empty exchequer, " a debt of four thousand millions of livres, impolitic " restrictions even of internal trade, general poverty, na- " tional humiliation, and universal discontent, prepared " the way for the fearful explosion which took place " under his unfortunate successor."*

It was just about this time that the Jesuits were suppressed, and of this Mr. White says, " The " suppression of the Jesuits, in what light soever we " may view the principles and practice of their Society, " is the first link in the great chain of misfortunes that " befell the Roman Catholic Church during this century. " Clement XIV. long hesitated, and sought a thousand " pretexts for saving a religious body that counted " 20,000 members, all devoted to the supremacy of " their spiritual head. This act, which was only adopted " at last (1773) as a means of reconciling the Roman " Church with the heads of the various Catholic States, " became a signal for discord and insurrection against " the authority of the Holy See. In Germany, especially, " were the innovators most numerous, and the opinions

* Elem. of Univ. Hist., p. 551.

"of Febronius (Von Hontheim), the apologist of the "Bishops against the Pope, rapidly gained ground. "Joseph II. substituted the normal for the ecclesiastical "schools, and, instead of the ancient chairs of theology, "established seminaries independent of the bishops. A "number of religious houses were suppressed, and the "others released from all obedience to their superiors-"general. It was, moreover, declared that the prelates "were no longer subject to the Pope. In Italy, also, "Ricci, Bishop of Pistoia, adopted all the German "innovations. The death of Joseph restored peace "between Germany and the Pope; but the new irreli-"gious doctrines were elsewhere destined to work out "their natural results. The men who had adopted "them, and laboured in their propagation, were raised "to power in France. And the political history of the "Revolution has shown how far men will go in folly "and crime, when unchecked by conscience and reli-"gious feeling. All the established forms of worship "were swept away, although, by a decree of the repre-"sentative body, the existence of a Supreme Being, and "the immortality of the soul, were finally acknowledged. "The Goddess of Reason, under the form of a woman, "was placed on the altars of the living God, and received "the homage of the insensate populace."*

"Whilst the Western Roman apostacy thus began "its fall in 1774, the same year saw the decline of the "apostacy in the Eastern Roman empire. For in "1774, Abdul-Hamid succeeded to the throne, and "immediately afterwards signed the peace of Kainardge, "the most humiliating ever yet submitted to by

* Elem. Univ. Hist., p. 609.

"Turkey."* And, as before remarked, this was the time when Britain's power began to make itself the first in the world; and in this very year 1774, Britain took the first step towards the establishment of a Queen of Sheba, ruling in the far West over all the kingdoms of the East, by the appointment of a Governor-General in India.

Had there been no other prophecy regarding the Beast, he must have come to his end in 1848; but in Daniel we read that "From the time that the daily "sacrifice shall be taken away and the abomination that "maketh desolate set up, there shall be a thousand two "hundred and ninety days."† We have therefore to add thirty times, or nearly thirty years to the Beast's life. Or, following the same idea that we have already used, we must suppose the Pope, after leaving the throne, to stumble once, and again a second time, whilst descending the steps; and finally falling dead at a third and last terrible stumble after he has reached the foot of the steps; and each of these stumbles must be thirty years after the primary dates 1774, 1793, and 1848, whereby we are landed, first, in 1804, when the Pope was degraded in the eyes of the whole world, by being compelled to go to Paris to witness the coronation of Napoleon I. Formerly emperors and kings had received their crowns, whilst kneeling, from the feet of the Pope at Rome; but Napoleon heaped insult upon insult by (so it is said) crowning himself. The second stumble brings us to the Greek insurrection of 1820-23, and the termination of the 2300 days of Daniel. The third and final death of Papacy being thirty years after

* Elem. Univ. Hist., p. 593. † Dan. xii. 11.

1848, fixes the year 1878, as that in which the end shall come.

If we knew the exact minute when Phocas signed his decree, we could calculate from that the exact moment of the end of this life. But we do not, and thus we should never know the day or the hour, had not God himself written it in his own Word. In the Gospels we are informed of *the season*, for we read, "Let both grow "together until *the harvest*, and *in the time of harvest* "I will say to the reapers, Gather ye together first the "tares, and bind them in bundles to burn them; but "gather the wheat into my barn;"* and Christ explains the harvest to be "the end of the world," and the reapers to be angels. And so accordingly we find in Revelation, that when the Son of man appears, He has in his hand a sharp sickle, and the angel coming out of the Temple apparently with a verbal order from God, cried, "Thrust in the sickle and reap; for the time is "come for thee to reap, for the harvest of the earth is "ripe." And another angel cried, "Thrust in thy sharp "sickle, and gather the clusters of the vine of the earth, "for her grapes are fully ripe."† Hence it follows that the end must be about harvest time, or some day in the autumn. And this is confirmed by Isaiah, who says, "Moreover the light of the moon shall be as the light of "the sun, and the light of the sun shall be sevenfold, "as the light of seven days, in the day that the Lord "bindeth up the breach of his people, and healeth the "stroke of their wound;"‡ and even now in ordinary years, "the harvest-moon" is noted for its great size and

* Matt. xiii. 30. † Rev. xiv. 15, 18. ‡ Isa. xxx. 26.

brilliancy. But this is not exact enough. To find the very second of our Lord's appearance, we must consult the prophet Zechariah, who tells us plainly the exact time. We read, that "in summer and in winter shall "it be."* Now, the only day which is both in summer and in winter, is that which is precisely intermediate between the summer solstice and the winter solstice, the one day in the year which is exactly midway between the 21st of June and the (not the autumnal equinox, for in the Bible there are only two seasons, summer and winter) 21st December. The interval between the solstices is 183 days, the half is 91½ days; and this calculated from the morning of June 21, brings us to the evening of the 20th September.

And in order to make certainty more certain, the prophet says, "It shall be one day which shall be known to the Lord, *not day, nor night;* but it shall come to pass, that *at evening time* it shall be light." † And this can clearly be only that single second when the centre of the sun is precisely on the horizon of Jerusalem, and that will be just about 6 o'clock Jewish time, and 3.40 P.M. Greenwich time. And this is again confirmed by Isaiah, who says, "And behold *at evening tide* trouble; and before the morning he is not." ‡

If, then, the 20th September, 1878, is really the last day, we ought to be able to explain all the other prophecies in accordance with it. Let us examine them. In the 10th chapter of Revelation we read that the angel "sware by him that liveth for ever, who created heaven, "and the things that therein are, and the sea, and the "things which are therein, that there should be time

* Zech. xiv. 8. † Zech. xiv. 7. ‡ Isa. xvii. 14.

"no longer." This was the angel of the Reformation; and here we have a positive assurance, confirmed by an oath, that the end should come before a χρονος (kronos), *i. e.*, a year, not "a time," should expire. The Reformation commenced when Luther posted his Theses at Wittenburg, October 31, 1517; add 365¼ years, and we find that the end must come *before* the end of A.D. 1882. Daniel's prophecy of 2300 days also comes within our time; for, calculated from the time of Xerxes, 480 B.C., it terminates in 1820, in which year the mystic drying up of the Euphrates, *i. e.*, the fall of the Mohammedan Antichrist, commenced with the Greek insurrection. And so also with the "seven times" of Nebuchadnezzar. "Seven times," or 2520 days, are equal to 2484 years. Calculating from the time when he took Jerusalem and carried away captive the two tribes, which was in B.C. 606, we have the end in A.D. 1878. I believe some doubt whether the seven times of Nebuchadnezzar are typical; but a glance at the table shows it to be as complete a prophecy of the end as any. The three starting points being, B.C. 710, when Sennacherib invaded Jerusalem, and an angel of the Lord slew 185,000 of his army in one night;"* B.C. 606, the captivity; and B.C. 562, when Nebuchadnezzar returned to his reason; the three terminating points of the 2520 times are the beginning and end of all things; 1st, A.D. 1774, when the fall of Antichrist begins; 2d, A.D. 1878, when he is destroyed at Christ's appearance; and, 3d, A.D. 1922, when the judgment ends.

But besides these two terms of 1260 and 1290 days,

* 2 Kings xix. 35.

we read of yet a third period of 1335 days. Daniel says, "Blessed is he that waiteth, and cometh to the "thousand three hundred and five-and-thirty days." * Now it seems to me quite clear that this additional 45 days or "times" is not included in *the career* of Antichrist; for we are distinctly told, in the preceding verse, that his whole time shall not exceed 1290 days.

"From the time that the daily sacrifice shall be "taken away, and the abomination that maketh desolate "set up, there shall be a thousand two hundred and "ninety days." The 1290 days, calculated from the confirmation of Papacy, end in 1878; that year, therefore, must be the last; Christ will appear then and destroy Antichrist; He will then send forth His angels to the four corners of the earth to bring back to Jerusalem the lost ten tribes of Israel. He will then commence to judge the quick, and give to each of His servants the reward that each is entitled to. But all this cannot be done in a day, or even in a year; were He alone to be satisfied it might be so, but the angels and already risen saints will act as assessors and witnesses of that judgment; they must be satisfied that justice has been done; each individual mortal must have a fair trial and be judged openly in court, according to his works; and even Satan himself must be satisfied that he has not been defrauded; he, the accuser of our brethren, will prosecute; the works will give their witness for or against; the culprit may speak in his own defence; and then only will the Great Judge sum up and deliver His sentence. Were no time mentioned in which all this is to take place, I could not presume to

* Dan. xii 12.

fix any; but it appears to me clear that all this will be done in Daniel's last 45 days or times; and thus I explain his saying, "Blessed is he that waiteth and cometh" to this day; for on this explanation it appears that on that day judgment will cease, Satan will be cast into the bottomless pit, and blessedness begin. Those only who are *alive* on this earth on that day are blessed, for they only will be "the chosen." Christ, His angels, His risen dead saints, His translated living saints, and His chosen who have passed through the "great tribulation, and washed their robes and made them white in the blood of the Lamb;" these will reign on earth for ever and ever. The others are slain; what becomes of them I shall endeavour to show in a subsequent chapter.

Since the 1290 days expire on the evening of the 20th September, 1878, it follows that the 1,335th day will commence on the expiration of the 44th day or time, *i. e.*, $44 \times 360 = 15{,}840$ days, and this brings us to the evening of the 11th February, 1922, and the end of this 1,335th day will be the evening of the 6th February, 1923. And on examining the table we shall find this year, the end of all things, represented typically by the years 1848 and 1867 in the history of Papacy, is also fixed as the end of all things by the other prophecies. Take first the angel's oath; we have seen that, counting from the commencement of the Reformation, the end must come before the end of A.D. 1882. But in this as in other prophecies there are three stages. The first birth of the Protestant religion was in 1517; but it was not till the secession of Henry VIII. from Rome that Protestantism began

to be the religion of England; and even then the angel had not planted his foot *firmly* on the sea; that was only done when Queen Elizabeth ascended the throne in 1558; and the 365¼ years calculated from this date shows us that the final end of all things must come somewhat sooner than the end of A.D. 1923, and that some notable event will happen rather before 1898 (most likely in 1896, which is 2520 times from the third capture of Jerusalem by Nebuchadnezzar in B.C. 588), to correspond with Henry VIII.'s secession. And if we examine the "seven times" of Nebuchadnezzar we come to the same result. It was in the year 562 B.C. that his madness came to an end and he was restored to his kingdom (his cure being preceded by a lifting up of his eyes to heaven), and 2520 times, or 2484 years, after this land us in the year 1922 A.D. as the final one of all, showing, perhaps, that the heathen who remain alive after 1878 will, after lifting up their eyes to Christ at Jerusalem, be converted by the year A.D. 1922.

CHAPTER VIII.

THE SIGNS OF THE TIMES.

LET us now look around us on what has been done, and is still doing in the world; let us endeavour to discern the signs of the times, and we shall find strong evidence that this dispensation is drawing to a close. The Rev. Mr. Elliott writes of them clearly and succinctly thus*:—"From which chronological evidence, "if we turn to that of the *signs of the times*, we shall "find in them the strongest corroborative evidence of "our being near the time of the end; yet not so as to "decide the comparatively minute point respecting the "seventy-five years of Daniel. Let us dwell a little "fully on them. They are signs which have drawn "attention, not from prophetic students only, but from "the man of the world, the philosopher, the statesman, "and made not a few of the irreligious and unthinking "to pause and reflect. Thus there is, 1st, the drying "up, still ever going forward, of the Turkman Mahom-"medan power, or mystic flood from the Euphrates. "2. The interest felt by Protestant Christians for the "conversion and restoration of Israel, an interest "unknown for eighteen centuries, but now strong, "fervent, prayerful, extending even to royalty itself,

* Horæ Apoc, vol. iv., p. 240.

" and answering precisely to the memorable prediction " of the Psalmist, 'Thou shalt arise, and have mercy " upon Zion, for the time to favour her, yea, *the set* " *time*, is come; for thy servants think upon her stones, " and it pitieth them to see her in the dust.'* 3. The " universal *preaching of the Gospel over the world*, " agreeably with Christ's own command,† that sign of " which Augustine said that could we but see *it*, we " might indeed think the time of the consummation " at hand; and of which the result has been such that " already one might almost say, trophies of the enlight- " ening and converting power of the Gospel have been " gathered out of every nation, and kindred, and " people, and tongue, agreeably with the song of the " blessed at the consummation, heard anticipatively by " St. John, in the Apocalyptic vision of the palm- " bearers. 4. The marked *political ascendancy* before " the whole world, alike heathen, Mahommedan, and " Jewish, of the chief nations of the *old Roman earth*, " i.e. *professing Christendom*, and ever-increasing poli- " tical, scientific, and commercial intercourse, 'many " running to and fro, and knowledge being increased,'‡ " such as to *force* the eyes of all nations on this same " *Roman earth*, as (conjointly at least with the mighty " offshoot from England of the American United States) " the central focus alike of commerce, science, and " political power. 5thly and connectedly, the outgoing " thence almost as universally among them of *religious* " *Christian and Antichristian Missions*, under the protec- " tion and auspices respectively of the chief Roman " Catholic and Protestant European Powers; the

* Ps. cii. 13, 14. † Mark xvi. 15. ‡ Dan. xii. 4.

" *Romish* and *Antichristian* full of zeal and bitterness,
" and with conflict already so begun against *Protestant*
" *Evangelic Missions* and *Bible-circulation*, as to have
" forced the attention of Jews, heathens, and Mahom-
" medans to the grand subject of the Lord's controversy
" with Roman anti-Christendom, and to be preparing
" them (almost as by providential voice)* for being
" intelligent spectators of its tremendous issue: and
" this the more, 6thly, because of yet other two spirits
" of religious delusion having also gone forth of late to
" deceive men, in power and influence quite extraordi-
" nary; which conjunctively with the one before men-
" tioned, answer well in respect both of character and
" of time to the three spirits like frogs from out of the
" mouths of Dragon, Beast, and False Prophet (or
" spirits of infidelity, Popery, and priestcraft), that after
" the drying up had begun of the Euphratean waters,
" were to gather the powers of the earth together to
" the war of the great day of God Almighty; all the
" great hostile *dramatis personæ* of the history of
" Christendom thus coming on the stage before the
" drama's consummation. 7th. The revolutionary
" internal heavings of the European nations, alike
" with infidel and democratic agitation, accordantly
" with Christ's and the apostles' descriptions of the
" latter days, and their preparation for deadly conflict,
" with new and increased powers of destruction, of
" which the extraordinary outbreaks of 1848 in half
" the countries of Western Europe may have been but
" the prelibation. Such, I say, is the combination of
" *signs of the times* even now visible, signs predicted

* Ps. l. 1, 4.

" more or less clearly in Scripture prophecy, as signs " which were to precede the end."

With regard to the third of these, viz. the spread of the Gospel, many are of opinion that the words of our Lord intimate that if not every individual, at least every town or village of any size will have its church and its Protestant religion; but this cannot possibly be. He says: " And this gospel of the kingdom shall be " preached in all the world *for a witness* unto all " nations; and then shall the end come."* In the first place, He does not say that it shall be preached in every city, or that every individual shall have it offered to him. It shall be preached in every nation of the world *as a witness* to that nation, and that is now done. It has now been preached in every land, even in the very centre of Africa, and you can now buy the Bible in any language that is spoken over the whole world. Such a thorough conversion of the heathen as many look for would postpone the end for thousands of years, if it ever took place at all. Moreover, Christ Himself has said, "Verily, I say unto you, Ye shall not have " gone over the cities of Israel till the Son of man be " come."† What does this mean? Clearly, that even up to the end there shall be some cities, even in professedly Christian countries, where there will be no church and no minister. Do we not see this now? Is England itself, the most religious of all countries, is she *fully and sufficiently* provided with churches? Do we not know many of our own people passing year after year without entering a place of worship because the church is so far off? Are not our ministers over-

* Matt. xxiv. 14. † Matt. x. 23.

worked on Sundays by having to perform services at two different places of worship, several miles apart? Are no more churches wanted in London? Is not India the brightest gem in England's crown? and where are the churches, where the clergy there? Do not English gentlemen and English ladies pass years there without going to church, because the nearest is, maybe, one or two hundreds of miles distant? Are our colonies satisfied with their church establishments? No! Everywhere we are deficient both in churches and in ministers: then how can we expect the heathen to be converted *en masse?* Secondly, the Bible itself tells us that Antichrist shall only be destroyed by the brightness of the coming of Christ; and though literally this refers to the literal Antichrist, spiritually it refers to all the many spiritual Antichrists over the world. Every form of religion now obtaining will obtain to the very end. Thousands may be and will be converted; but hundreds of thousands will remain what they are now till the appearance of Christ in the air will convince them of their errors. Thirdly, though there will be no great amount of conversion before the first coming of the Son of man as a thief in the night, there will be a very extensive conversion both of foolish virgins and Antichristians in the interval between His first coming and His second coming in power and great glory. Up to the first, the saints are only 144,000, but by the time of *the end* they become a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues.* Though this is the time when Antichrist will be in full power, the

* Rev. vii. 9.

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Gospel will be more extensively circulated than ever *out of* Europe, and the religion of *the* Church *in* Europe will be a more hearty, sincere one. And when we consider the magnitude of the signs then given to us, we cannot wonder at such a result.

One of the most noted signs of the present times is what is called "Spiritualism." St. Paul says that Antichrist's "coming is after the working of Satan "with all power and signs and lying wonders."* Our Lord says, "For there shall arise false Christs, and "false prophets, and shall show great signs and "wonders, insomuch that, if it were possible, they "shall deceive the very elect;" † and the false prophet, we read in Revelation, "doeth great wonders, so that "he maketh fire come down from heaven on the earth "in the sight of men; and deceiveth them that dwell "on the earth by the means of those miracles which "he had power to do in the sight of the beast; saying "to them that dwell on the earth, that they should "make an image to the beast, which had a wound by "the sword and did live. And he had power to give "life unto the image of the beast, that the image of "the beast should both speak, and cause that as many "as would not worship the image of the beast should "be killed." ‡ Again, the three unclean spirits like frogs are described as "the spirits of devils working "miracles." § How can we read these verses without seeing their fulfilment now? The Rev. Mr. Baxter says, ‖ "One of the most noted American mediums, "named Hume, has frequently practised his magic art

* 2 Thess. ii. 9. † Matt. xxiv. 24. ‡ Rev. xiii. 13—15.
§ Rev. xvi. 4. ‖ "Louis Napoleon," p. 40.

" in presence of the Emperor; the spirits of deceased
" persons are supposed to enter into and possess these
" mediums, whose faculties of articulation they then
" make use of to speak to their earthly acquaintances.
" The spirit of Napoleon I. is reported to have often
" communicated in this manner with his Imperial
" nephew, and it was probably in direct allusion to
" this that Louis Napoleon once said to the French
" Senate, 'What most affects my heart is the thought
" 'that the spirit of the Emperor is with me, that his
" 'mind guides me, and his shade protects me.' It is
" evident that the spirits which speak through mediums,
" and which claim to be the spirits of deceased persons,
" are in reality demons possessing great powers of im-
" personation. They enable the mediums to imitate
" the voice, accent, gestures, and handwriting of the
" deceased with such accuracy as completely to deceive
" those who have not learned from Scripture that this
" is entirely the work of the devil. Spiritualism is
" the most anti-Christian system that has ever yet
" arisen, and its most ardent followers do not disguise
" their desire to see Christianity and all its institutions,
" such as marriage and the observance of the Sabbath,
" swept out of existence. It is by the supernatural
" art of spiritualism that the False Prophet will make
" fire come down out of heaven on the earth to induce
" men to worship Napoleon's image. (Rev. xiii.)
" Gigantic prodigies will be wrought very soon by this
" latter-day manifestation of necromancy and witch-
" craft, and those will be entrapped who have not
" learned from prophecy that the infidel man of sin is
" to arise accredited by such miracles. Already there

"are speaking, writing, painting, music performing, "healing, and physical manifestation mediums, by "whose diabolical sorceries more than two million "persons in America have become more or less con- "firmed in infidelity. Those who deride the marvels "of spiritualism, and regard them only as displays of "legerdemain or sleight-of-hand, manifest exceeding "blindness and ignorance. Its miraculous operations "were plainly predicted to characterize the period im- "mediately preceding the Second Advent." Surely this is a notable sign of the times; surely the Spirit's words are now being fulfilled, for "The Spirit speaketh "expressly, that in the latter times some shall depart "from the faith, giving heed to seducing spirits, and "doctrines of devils." *

Another sign given by our Lord is in the parable of the fig-tree, "When his branch is yet tender, and "putteth forth leaves, ye know that summer is nigh: "so likewise ye, when ye shall see all these things, "know that it is near, even at the doors." † It is generally admitted that by the fig-tree is meant the Jewish nation. And do we not now see how the two tribes of Judah are, though yet tender, putting forth their leaves? Dr. Cumming says, "During the last "thirty years Jews have been suffered, in increasing "numbers, for the first time in 1800 years to live "within the walls of their own ancient capital, Jeru- "salem. More conversions to Christianity have "occurred among the Jews during the last thirty years "than during the previous 1800 years. . . . In the "next place, the political condition of the Jews is

* 1 Tim. iv. 1. † Matt. xxiv. 32, 33.

" more or less the problem of the Cabinets of Europe.
" Why should any statesman plague himself about the
" political place of the Jews? There is no probability
" of the Jews fomenting an insurrection; they are not
" a troublesome people; let them make 50 per cent.
" and they do not care whether autocrat, or czar,
" or prince, or aristocrat, or democrat, or republic,
" wield the government of the land; and therefore our
" interest in them cannot be any fear of their dis-
" loyalty, or an expedient effort merely to keep them
" quiet. It is the breath from on high touching the
" fig-tree, on earth indicating its reviviscence, and
" teaching the nations of Christendom that the era of
" Judah and Israel's deliverance is close at hand. The
" Crimean war, which sent so many and so bitter
" streams into once bright and happy homes, and
" caused so many hearts to break that before were
" bounding, had its beginning in Jerusalem. It was
" the question of the shrines in Jerusalem that origi-
" nated that fell and terrible war, the issues of which,
" like its calamities, it is impossible for us to calculate.

" The Jews have begun to have a literature. They
" have sent colonists into Palestine; and these colonists
" write home like the spies of old narrating the condi-
" tion of the land to the pilgrims that are marching
" through the desert." * And further on † he writes,
" It is interesting to trace the forethrown shadows of
" the coming exodus from all lands into Judea, and the
" deepening preliminary movements. It is stated that
" the celebrated Mount of Olives, near Jerusalem, has
" been purchased by a Madame Polack, the widow of

* "Dest. of Nations," p. 155. † Ibid, p. 161.

"a wealthy banker of the Hebrew persuasion, at "Konigsberg, in Prussia. This lady intends to "beautify the place and improve the whole neighbour-"hood at her sole expense. The first thing she has "done is to plant the whole area with a grove of olive "trees, and thus to restore it to the original state "from which it derives its name."

Several years ago it was stated in the "Times," "The official gazette in Würtemberg, published at "the commencement of this month, contains some "account of the plan now rife in that country for "emigration to Palestine. A Society for the bringing "together of God's people in Jerusalem has constituted "itself, and among other proceedings has prepared a "petition to the Bund at Frankfort, the purport of "which is as follows:—That the assembly of the "German Confederation will be pleased, through the "agency of the two great Powers of Germany, to "induce the Sultan to permit the Society, for the "bringing together of God's people in Jerusalem, to "found communities in the Holy Land under the "following conditions:—1. Self-government in all civil "and religious matters, that they may be able to be "arranged entirely according to God's Word. 2. "Security for person and property against the arbitra-"ments of Turkish officials, and against uncontrolled "and oppressive taxes. 3. Exemption from Turkish "military service. 4. Guarantee of the same rights "to every one who shall subsequently become a "member of this Society, whether he may have pre-"viously been Christian, Jew, or Mahommedan, Turk "or foreigner. 5. The assignment of the Holy Land

" to these communities, in order that they may settle " there conformably to the object and purpose which " they have stated above. Many of your readers will " doubtless think that an extensive emigration swindle " is at the bottom of this movement; but while a little " consideration devoted to the subject of tenure of " land in the East will show the groundlessness of such " an idea, the following will indicate that the plan " is by no means confined to a few or to illiterate " persons. During the sittings of the Evangelical " Kirchentag, the seventh of which was held in Frank- " fort, towards the close of September, a number of " its members endeavoured to procure the adoption of " a motion that the Kirchentag should in its totality " apply to the Bund to take steps to procure the Holy " City of Jerusalem to be declared a free town, and " put under the protectorate of the great Powers of " Europe. Some of the leading members of the " meeting, possessed of a little more worldly wisdom " than those enthusiasts, advised them, however, first " to apply to the sovereigns of Austria and Prussia, " and endeavour to induce them to favour their views " when engaged in settling the terms of a peace, and " in arranging the affairs of the East in general."

" I adduce such facts as these, not as proofs of the " inauguration of the return of the Jew, but of instinc- " tive and deepening impressions in the heart of the " Gentiles of his destiny, and yearnings in the heart of " the Jew for his home. The Rev. J. Cohen, a Christian " Israelite, speaking at a recent Anniversary Meeting " of the Society for Promoting Christianity amongst the " Jews, thus expressed his expectations of the influence

" of the Sultan's memorable Firman granting civil and " religious freedom.

" 'Having remarked on the Firman itself, allow me " 'to say a word or two in reference to the extraordinary " 'events, as the Resolution truly calls them, connected " 'with that Firman. What is that Firman? For one " 'thing, it is the extinction of the fundamental law of " 'Mohammedanism, it is a blow at the root of the " 'Koran, it is taking away the very pillars on which " 'it rests. It is, in fact, showing that the Koran " 'is all abolished, that it is worn out, that they " 'are unable to keep the fortress which the fana- " 'ticism of Mahomet and his successors have won; " 'and that the barrier is broken down which ex- " 'cluded us Jews from their land. It is an extra- " 'ordinary event, that all the great States of Europe " 'should be combined together to accomplish, or at " 'any rate to guarantee the carrying out of this " 'Firman. Were the great Powers of Europe ever " 'banded together for any such purpose before? And " 'to think that of all the countries in the world, where " 'civil and religious liberty should be guaranteed by " 'all the great Powers—to think that that land should " 'be the land which is truly Emmanuel's land; to " 'think that Palestine and the circumjacent countries " 'should be the land thus singled out, and the liberty " 'of which is thus secured, cannot fail to strike us as " 'truly an extraordinary event. And when we contrast " 'it with other countries—when we look to Austria, " 'to Italy, and the nations of the Continent, and find " 'that the result of this war has been rather to bar them " 'up closer than to open an entrance for the Word of

" 'God, then the wonder is increased, and we cannot fail
" 'to see that this is a great thing which the Lord has
" 'done for us. Another thing that strikes me in re-
" 'ference to this Firman is this, that it seems to make
" 'the way plain without the necessity of any further
" 'interference of any European Power for the return
" 'of the long wandering tribes to their unforgotten
" 'home. I think that is a fact of singular importance; it
" 'is quite plain that there is now no need for any future
" 'congress to take the matter in hand; that there is no
" 'more need for any direct or positive interference on
" 'the part of any Government whatever. My Lord,
" 'I cannot but feel deeply in reference to this matter.
" 'I daresay I take a sanguine view of it; but the
" 'Jews have not for so long a time been able to
" 'hold up their heads in reference to Palestine, that
" 'we may be excused if our views are a little too
" 'sanguine. It seems to me that nothing like this
" 'has occurred since the days of Adrian, nay, since the
" 'days when Cyrus the King issued his decree, and
" 'permitted those who were so disposed to go up and
" 'build the walls of Jerusalem. My Lord, I say there
" 'needs no direct interposition of any Government
" 'authority to enable them to go to Palestine. Leave
" 'it simply to the one attraction of the fact that they
" 'are permitted to go there, and leave it simply to the
" 'result of all the many motives that will draw them
" 'there, and depend upon it there they will be.'"

Protestant and Jew both recognise the fact that summer is nigh, because they can see the fig-tree, whose branch is yet tender, putting forth its leaves. Much is being done in Jerusalem now, fulfilling the

prophecy of Isaiah, "Go through the gates; prepare "ye the way of the people; cast up, cast up the high-"way, gather out the stones; lift up a standard for the "people."* The streets are now being widened and paved. Surveys are now in actual execution; the man seen by Zechariah† with a measuring-line in his hand to measure Jerusalem, to see the breadth and length thereof, has already gone forth; the temple of God and the altar are being measured with a reed like unto a rod.‡ All kinds of improvements in the way of roads, railways, and telegraphs are being made or about to be made. The Lord is now proclaiming to the daughter of Zion, "Behold thy salvation cometh."§

And have we not another sign in another way of understanding the drying up of the River Euphrates, that the way of the Kings of the East may be prepared? Do not our "men of war" cruise about in the Persian Gulf? are we not politically supreme all along the coast from Kurrachee to Bushire, Mohamra, Bussora, and Muscat? Did not an Anglo-Indian army in 1856-57, prepare the way for the drying up of the river? and has not telegraphic communication been just now established between England and India, along this very route; and will not the railway also be completed before the end of the next ten years; and then will not the River Euphrates be completely, if not literally, dried up? These things are now being done, and they will be finished before long; for by this very route must the Indian army be conveyed to Palestine, to help there the English army fighting with Antichrist. The Kings

* Isa. lxii. 10.
† Zech. ii. 1—5.
‡ Rev. xi. 1.
§ Isa. lxii. 11.

of Sheba shall send their gifts by this route; and by it shall all they from Sheba come, bringing gold and incense, to show forth the praises of the Lord.

Lastly, let us see whether the fulfilment of one of the earliest prophecies is not a matter of fact. "God shall enlarge Japheth, and he shall dwell in the "tents of Shem; and Canaan shall be his servant."* Japheth has been wonderfully enlarged; wherever Shem has pitched his tents, there the sons of Japheth are to be found; and all over the world is Canaan a servant to both. Does not England (even by itself) fulfil in a most remarkable manner the first part of this prophecy? Look at the 180 millions of the sons of Shem in India governed by a handful of Englishmen scattered over the whole country. They may mutiny as often as they please, they will never drive the English from India, for Japheth *shall* dwell in the tents of Shem even to the end. But are we not now preparing the way for the reversal of this curse? Are not the sons of Shem admitted to the honours and power of government? Do they not now take their place amongst the first of the merchant princes of India? and has not one of them been made a baronet, and several others knights of an order of which the Queen is the chief? Though still "dwelling in his tents," is not Japheth now treating Shem as his brother? Have we not long ago abolished slavery in our dominions, and will not the result of this American war be the abolition of slavery there? Even up to the last Canaan shall be in a manner the servant of his brothers, but has not the dawn of his freedom arisen? Half free already, nearly

* Gen. ix. 27.

wholly free in a very short time, the day must be close at hand when God will recall his curse, and Canaan again become the brother, not the servant, of Shem and Japheth.

Such are the principal signs of the times, independent of chronological and personal ones. These alone, if we had no dates, no personal allusions—if there was no Queen of Sheba, no Prince of the covenant, no Michael, no Antichrist, no 1260 days, these alone ought to be sufficient to convince us that "our redemption draweth "nigh." These are the signs which any one may understand, if he will only keep his eyes and ears open. Some knowledge of mathematics, languages, and history may be necessary to enable us to fix the exact day and hour, but not to fix the "times and the seasons." For this all that is necessary is, that the inquirer into God's secrets should study his Bible, and read the newspapers. If he will only do that with open eyes and ears, wishing, praying to know whether it be actually so, he must be convinced that "it is near, even "at the doors."

CHAPTER IX.

ON NUMBERS—THEIR MEANING.

It is now necessary that I should produce some good circumstantial evidence that the ministry of our Lord was exactly 3·3̇ years, and that his life was exactly ten times this, or 33·3̇ years, and that this is the unit of measurement on God's clock, by which all times have been fixed; for "by measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them until the said measure be fulfilled."* And that though we are not positively told that Daniel's 70 weeks or hebdomads mean 70 times 33·3̇ years, still that there is sufficient ground for us to assume that it does; and that this is the key which opens to us the meaning of that apparently indefinite prophecy of our Lord, "And they shall fall "by the edge of the sword, and shall be led away "captive into all nations; and Jerusalem shall be "trodden down of the Gentiles, *until the times of the "Gentiles be fulfilled.*"† In order to do this, let us, in this chapter, examine God's words and works, and see if He uses numbers indiscriminately, or if He works in this also according to law. I hope to be able to show that each number, from 1 to 10 and 12, has its own

* 2 Esdras iv. 37. † Luke xxi. 24.

peculiar meaning; and to produce a sufficient number of instances in which that meaning, being invariably carried out, makes the rule, to my mind, conclusive. The reader may, if he pleases, think out for himself more and more instances; for they are too numerous to be all mentioned in this work.

One is God: He is *One* Lord, and His name *One*;* He is the Circle, the only figure formed by *One* Line, complete in itself, without beginning and without end, beyond everything, embracing everything within itself. "There is *One* God, and there is none other but He."† *One* represents the *One* God, the *One* Godhead, *the Unity*—and so on earth it means *the abstract individual*—and since God is the origin of all things, it also conveys a sense of commencement, and this is so clear, so well known, that we may dispense with proof, and pass on at once to the next number, only remarking that on the first day God created Light, and that "God is Light."‡

Two represents Christ. First, as the *second* Person of the Trinity, and second, in his double capacity as Son of God and Son of Man. In each He is One, and in His own person He combines 1 + 1 = 2. Exactly similar on earth is the combination of marriage, "they *two* shall be *one* flesh." The man is one, and the woman is one, and they *two* are still one, even as Christ, though *one* is *two*, and though *two* is one. Hence follows the idea of companionship, and, to some extent, agreement, but also a sense of incompletion: a something wanting. Christ, though *Two* and *One* with God, is incomplete till He is also *One* with the Holy Ghost, and so likewise a married couple, though *two*

* Zech. xiv. 9. † Mark xii. 32. ‡ 1 John i. 5.

and *one* with each other, are restless and unhappy if children are wanting. The Bible says, "*two* are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if *two* lie together, then they have heat: but how can one be warm alone? And if one prevail against him, *two* shall withstand him."*

Can *two* walk together except they be agreed?†

"There came *two* angels to Sodom at even;"‡ agreeing companions, but incomplete; for there were three, and one had disappeared.

Only *two* of each *unclean* beast went into the ark, whereas the clean beasts went in by sevens.

On the *second* day God placed Heaven between the waters above the firmament, and the waters below the firmament, as Christ is placed as a Mediator between God above and man below. And as in the former there is a sense of incompletion from the non-appearance, as yet, of *dry land,* so in the latter there must be a similar incompletion: "many are called, but few chosen"—the serpent "bruises His heel."

The Second Person of the Godhead redeems the *second* world; he gives it *two* Testaments, *two* Tables of the law. On the mercy-seat were *two* cherubim; the names of the children of Israel were engraved on *two* onyx stones; the chains of pure gold were *two;* the breastplate of judgment was two squared, and in it was put the Urim and Thummim.§ The "olive branches that stand before the Lord" are *two.* The cherubim

* Eccles. iv. 9—12. † Amos iii. 3. ‡ Gen. xix. 1. § Exod. xxviii.

guarding the gate of Paradise appear to have been *two*. The witnesses in Revelation are *two*. The apostles and the seventy disciples were sent out to preach *two* and *two*. *Twice* did Christ drive out from the Temple the money-changers, and them that sold and bought. *Twice* He miraculously fed the multitude. *Two* judgments have already occurred in the world, and in the *second* two cities are particularly mentioned. The tribes of Judah were *two*, and the whole nation is *two*, Judah and Israel. In all these instances the same ideas are suggested, viz., companionship and agreement, and yet a sense of something wanting.

And now we come to the first complete and holy number. 3 represents "*individual completion* in heaven and on earth. 3 is composed of $1 + 1 + 1$ of three numbers, each of which in itself is 1, and which multiplied together still make only 1. Hence 3 represents the Trinity, each member of which is in Himself God, or 1, and yet the *Three* together are still only 1. Thus we see in the equation $1 + 1 + 1 = 3$ the two ideas of the Trinity in Unity, the Three Ones in One Three, and the Unity in Trinity, the Three composed of only ones. The same idea is also, and perhaps better, seen in the two equations $1 \times 1 \times 1 = 1$, and $1 = 1 \times 1 \times 1$. Hence we have 3 equations for the Trinity, all centering in the number 3, and we represent it by the most simple compound figure in geometry, the equilateral triangle, which has all its sides equal, and all its angles equal. It will be found, on examination, that *none* of God's works are complete unless they are composed of *three* distinct parts. For instance—

The Godhead is 3: The Father, Son, and the Holy Ghost. The Trinity complete in Unity.

God's Attributes are 3: Omniscience, omnipresence, and omnipotence.

The name of God in His complete Unity is 3: J.A.H.—G.O.D.

Manhood is 3: The spirit, the soul, and the body.

Man's Life is 3: Youth, manhood, and old age.

All Life is 3: Animal, mineral, and vegetable.

There are 3 stages of Life: Life, death, resurrection.

The World's Life is 3: Without the law, under the law, and under the Gospel.

The Biblical Universe is 3: Heaven, earth, and hell.

The Universe is 3: Space, time, and motion.

The Firmament is 3: Sun, moon, and stars.

The Heavenly Bodies to us are 3: Sun, moon, and earth.

Space is 3: Length, breadth, and depth.

Time is 3: Past, present, and future.

Motion is 3: Horizontal, vertical, rotatory.

The Heavenly Bodies move in 3 Figures: Ellipse, parabola, hyperbola.

Inorganic Creation is 3: The grass, the herb yielding seed, and the fruit-tree yielding fruit.*

The Dry Land appeared on the 3rd day, and with the above inorganic creation became on that day *individually complete.*

Organic Creation is 3: Fish, flesh, and fowl.

The Fish Creation is 3: Whales, living creatures, and winged fowl.

The Flesh Creation is 3: The beast of the earth after

* Gen. i. 11, 12.

his kind, the cattle after their kind, and every thing that creepeth upon the earth after his kind.*

The Fowl Creation is 3: Birds of prey, birds of song, and domestic fowl.

In Heaven are 3 Beings: The Godhead, the angels, the living creatures.

Religion is 3: Faith, hope, and charity.

Sin is 3: The world, the flesh, and the devil.

God's judgments are 3: The flood, the destruction of Sodom and Gomorrah, and the destruction yet to come.

The Cities anathematized are 3: Bethsaida, Chorazin, Capernaum.

The Books of each Testament are 3: Historical, moral, and prophetical.

The Lord's Prayer is 3: Of God, of man material, and of man spiritual.

The Commandments are 3: Of God, of the Sabbath, and of our neighbour.

Christ's Commandments are 3: Fear God, love your neighbour, give to the poor.

God's Revelation is in 3 divisions: Seals, trumpets, and vials.

The Bible treats of 3 Worlds: The angel world, this world, and the world to come.

Christ was tempted 3 times.

He raised 3 persons from the dead: The widow's son, Jairus's daughter, and Lazarus.

He prayed 3 times in the garden of Gethsemane.

The disciples who accompanied Him were 3 in number.

He was led out to execution at the 3rd hour, He was

* Gen. i. 25.

3 hours in agony from that time to His crucifixion, and He was 3 hours in agony on the cross, which was the centre of 3 crosses, and at the foot of which stood the 3 Marys, viz. Mary His mother, Mary the wife of Cleophas, and Mary Magdalene.

He rose again on the 3rd day.

He was denied by Peter 3 times; and 3 times He asked Peter, "Lovest thou me?"

His names are 3: Jesus, Christ, Messias.

His character threefold: Prophet, Priest, and King.

The New Testament treats of Him in 3 forms: His life, His person, and His work.*

The wise men from the East were 3 in number, and offered 3 gifts: gold, frankincense, and myrrh.

At the Transfiguration were 3 unearthly bodies: Christ, Moses, and Elias;—and 3 earthly ones: Peter, James, and John.

All the males of Israel were ordered to appear before the Lord their God 3 times: in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.†

Balaam smote his ass 3 times.‡

Elijah stretched himself on the child 3 times.§

Daniel kneeled upon his knees 3 times a day.‖

The sheet was let down and Peter commanded to eat 3 times,¶ and when he went out he found 3 men asking for him.

St. John describes 3 things proceeding from the throne: lightnings, and thunderings, and voices.**

* Dict. of Bible, art. Jesus Christ. † Deut. xvi. 16.
‡ Numb. xxii. 28. § 1 Kings xvii. 21. ‖ Dan. vi. 10.
¶ Acts xi. 10, 11. ** Rev. iv. 5.

The four living creatures say, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come,"* the whole being in itself complete, containing 3 divisions, each of 3 parts.

The Causes of Evil in the Revelation are 3: The Dragon, the Beast, and the False Prophet.

The unclean spirits like frogs are 3.†

The name on the woman's forehead is 3: (1) Mystery, (2) Babylon the Great, and (3) Mother of Harlots and abominations of the earth.‡

There are 3 great Patriarchs: Abraham, Isaac, and Jacob.

There were 3, and only 3, Kings of all Israel: Saul, David, and Solomon.

The ark was in 3 stories.

All mankind are divided into 3 great divisions: the sons of Shem, Ham, and Japheth, and are descended from the *third* son of Adam, who was the *third* generation from God.

The Churches are 3: Protestant, Romish, and Greek.

The Church is 3: Bishops, priests, and deacons, and is divided into 3 sections—High, Low, Broad.

The Creeds are 3: Nicene, Athanasius, and Apostles'.

The Collects are 3: For the day, for peace, and for grace.

The Church itself (and every building) is 3: Foundation, superstructure, and roof.

There are 3 zones: Torrid, temperate, and frigid.

Government is 3: King, Lords, and Commons.

Great Britain is 3: England, Scotland, and Wales.

* Rev. iv. 8. † Rev. xvi. 13. ‡ Rev. xvii 5.

Physical Science is 3: Astronomy, geography, and geology.

Knowledge is 3: Arts, literature, sciences.

The Crust of the Earth is in 3 divisions: Primary, secondary, and tertiary; and these again are 3: hypozoic, paleozoic, permian; triassic, jurassic, cretaceous; and eocene, miocene, pleiocene.

Comparison is 3: Positive, comparative, superlative.

The Alphabet is 3: Vowels, consonants, and diphthongs.

Gender is 3: Masculine, feminine, neuter.

Such are some of the instances which go to prove that 3 means *individual completion.*

Four represents the earth, and is a *worldly* number.

The earth is the fourth body in the solar system.

The whole earth is spoken of in the Bible under the term "the 4 corners of the earth;" and since the Gospel is to be preached in all the world, we find that there are 4 Gospels.

Four Archangels (apparently) govern the world, which is divided into 4 continents.

St. John tells us of 4 angels holding the 4 winds, viz., North, south, east, and west.

There are 4 Elements: Earth, air, fire, and water.

There are 4 Seasons: Spring, summer, autumn, winter.

The Great Kingdoms of the Earth are 4:* Babylonian, Persian, Grecian, Roman, represented in the visions by the 4 beasts; and the 4 metals, gold, silver, brass, and iron; and the 4th of these conquers the whole world.

* Dan. ii. and vii.

Revelation begins with a vision of 4 horses, and to the 4th is given power over the 4th part of the earth to kill in 4 ways, with sword, and with hunger, and with death, and with the beasts of the field;* and this is in the 4th seal. These are God's 4 sore judgments.†

On the 4th day of creation the world first saw day and night, caused by the "two great lights;" and in the 4th trumpet and the 4th vial, these lights bring misery on the earth.

In Ezekiel's visions there were 4 wheels and 4 cherubim, each having 4 faces and 4 wings; the wheels had 4 sides.‡

Zechariah's visions were 4 horns, and 4 carpenters, and 4 chariots.§

The river in Eden, being parted, became 4 heads,‖ of which the 4th, Euphrates, is dried up.¶

The city lieth *foursquare*.**

"Whatsoever goeth upon all *four*.....ye shall not eat, for they are an abomination."††

The daughters of Israel lamented the daughter of Jephtha 4 days in the year.‡‡

Lazarus had lain in the grave 4 days.§§

Four soldiers crucified Jesus and divided His garment into 4 parts.‖ ‖

Four living creatures are in the midst and round about the throne of God,¶¶ and the golden altar has 4 horns.***

* Rev. vi. † Ezek. xiv. 21. ‡ Ezek. i. and x.
§ Zech. i. and vii. ‖ Gen. ii. 10. ¶ Rev. xvi. 12.
** Rev. xxi. 16. †† Lev. xi. 42. ‡‡ Judges xi. 40.
§§ John xi. 17. ‖ ‖ John xix. 23.
¶¶ Rev. iv. 4. *** Rev. ix. 13.

The altar,* the breast plate,† the posts,‡ the court § and the holy oblation,‖ are all *foursquare.*

God visits the iniquity of the fathers on the children to the *fourth* generation.

The 4th King in Daniel's vision ¶ is the richest and strongest.

The great horn in another becomes 4 notable ones.**

The writing on the wall was 4 words—"Mene, Mene, Tekel, Upharsin."††

The 4th Commandment is the first that refers to the Earth.

The 4th clause of the Lord's Prayer first mentions the earth, "Thy will be done in earth as it is in heaven."

Five represents *incompletion.* Two has a sense of something wanting in it, but 5, the half of the fully complete number 10, represents decided, and nothing but, incompletion.

On the 5th day life was created in the sea, but there was no life on the land.

Of the Seven Kings in Revelation 5 had fallen in St. John's time, and the Revelation was of things to come.

Under the 5th Seal ‡‡ the souls under the altar are impatient, and are told to rest yet for a little season, until the full number of martyrs should be fulfilled. They are partially rewarded by having white robes given to them, but no crowns, no palms.

* Exod. xxvii. 1. † Exod. xxviii. 16. ‡ 1 Kings vi. 33.
§ Ezek. xl. 47. ‖ Ezek. xlviii. 20. ¶ Dan. xi. 2.
** Dan. viii. 8. †† Dan. v. 25. ‡‡ Rev. vi. 9, 11.

At the sounding of the 5th Trumpet,* the locusts appear and have power for 5 months; but not to make an end of men, only to *torment* them.

The 5th vial is poured upon the seat of the beast, but not to destroy it utterly, only "the kingdom was full of darkness, and they gnawed their tongues for pain."†

Our Lord's 5th appearance after His resurrection was to an incomplete number of His disciples, for Thomas was absent.‡

The wise virgins were 5; and the foolish 5; representing the guests at the Marriage Feast as incomplete.§

"If ye walk in my statutes . . . . . *five* of you shall chase an hundred."‖

The candlesticks in the Temple were 5 on the right side, and 5 on the left,¶ either by themselves being incomplete.

St. Paul says, "In the church I had rather speak *five* words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."**

The toes on each foot of the image †† were *five*, and are represented as mixed with clay, showing the kingdom to be only partly strong and partly broken.

The *five* toes, or *five* fingers, of a man are insufficient for his wants, if he has lost the other five.

And man has 5 senses, and yet how dull and senseless he is!

The 5th clause of the Lord's Prayer, "Give us this

* Rev. ix. † Rev. xvi. 10. ‡ Dict. Bible, Jesus Christ.
§ Matt. xxv. ‖ Levit. xxvi. 3, 8. ¶ 1 Kings vii. 29.
** 1 Cor. xiv. 19. †† Dan. ii. 42.

day our daily bread," represents incompletion, for "man can not live by bread alone."

So also the 5th Commandment. An immortal soul requires more than a long life upon earth.

Six is Satanic. As the darkest hour of the night immediately precedes the dawn; as the darkest years of the world are the last just before the end; so the number immediately preceding the holy number 7 is the worst of all.

The 6th Body in the Solar System is the only one that has been destroyed.

On the 6th day the serpent was created; man also came to life on that day with the grain of evil seed in his heart.

Christ was crucified on the 6th day; and at the 6th hour of that day; and from His condemnation to His death was 6 hours.

His 6th appearance after His resurrection was when He had to reprove Thomas for his unbelief and want of faith.*

The 6th Seal introduces destruction and death; the 6th Trumpet again tells us that a third part of men were killed, whereas before they had only been tormented; and the 6th vial dries up the river Euphrates, and in it the unclean spirits gather the kings of the earth and of the whole world to the final conflict and destruction.

The 6th Commandment points out to us the worst of all sins—murder.

* Luke xx. 27.

There are 6 sins against our neighbour, corresponding with the 6 Commandments of the 2nd Table.

The 6th clause of the Lord's Prayer treats of sin, "Forgive us our trespasses as we forgive them that trespass against us."

The name of the God of vengeance and judgment, Elohim, contains 6 letters.

The name of the Saviour from evil, *Ιησους* (Jesus), contains 6 letters.

Antichrist's mark is 666, which is all evil; in other words it is 6 repeated 3 times, which represents the *individual completion of everything evil,* or the excess of evil in the individual.

For 6 days God was at work; man labours for 6 days eating bread in the sweat of his face—and the Hebrew servant was compelled to serve 6 years.*

The field was sown, and the vineyard pruned for 6 years.†

"These 6 things doth the Lord hate, yea, seven are an abomination unto Him."‡

"He shall deliver thee in 6 troubles: yea, in seven there shall no evil touch thee."§

There were 6 cities of refuge provided for the manslayer.‖

Seven represents *Holy completion.* Three represents individual completion, whether in heaven or earth, each by itself; it is either complete God or complete man; but it does not combine the two. Four is worldly without anything Divine in it. But 7, which is composed

* Exod. xxi. 2. † Lev. xxv. 3. ‡ Prov. vi. 16.
§ Job v. 19. ‖ Numb. xxxv.

of 3 + 4, represents man in his spiritual state on earth; it is the world with the Trinity in it.

John writes to 7 Churches, Grace from the 7 spirits. He saw 7 golden candlesticks, and 7 stars representing those churches and their Bishops, and typical of the whole Church on earth.

God's Prophetical Book, containing the history of the World, has 7 Seals; the 7th containing 7 Trumpets; and the 7th of these again seven vials.

The mystery of God is completed in the 7th vial of the 7th Trumpet of the 7th Seal.

The Lamb, being both God and man, has 7 horns and 7 eyes.*

The fact of the Beast having 7 heads† shows us (besides other interpretations) that he is *professedly Christian*, therefore he must arise from one of the three Churches professing Christianity.

The 7th day is the day of rest, for God rested on the 7th day; hence the complete week of 7 days; the year of rest after six years of labour both for man and the soil; and the Jubilee, which was after 7 times 7 years.

The 7th man Enoch "was not, for God took him," for Enoch had walked with God.‡

Lamech the 7th descendant from Seth, and the last of the antediluvians, lived 777 years.

The Feast of unleavened bread, and the Feast of Tabernacles, each lasted 7 days; and the Feast of Weeks lasted 7 weeks.

When the 7 Priests blew their 7 Trumpets, having compassed the city 7 times, on the 7th day God caused Jericho to fall.§

* Rev. v. 6. † Rev. xvii. 3. ‡ Gen. v. 24. § Josh. vi. 16, 20.

The blood and the oil were sprinkled 7 times.*

The day of Atonement is in the 7th month.†

The light of the sun shall be *sevenfold,* as the light of 7 days.‡

During 7 months Israel will be burying those who are slain by Christ.§

We are told to forgive our brother *seventy* times 7 times.‖

Jacob served Laban 7 years for Leah, and 7 years for Rachel.

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified 7 times," ¶ *i.e.,* made completely and perfectly pure.

Again, the Psalmist says, "And render unto our neighbours *sevenfold* into their bosom their reproach," ** *i.e.,* let God reproach them thoroughly and completely.

God threatens the Jews, "If ye will not yet for all this hearken unto me, I will punish you *seven* times more for your sins;" "I will bring *seven* times more plague upon you;" "I will punish you yet *seven* times;" "I will chastise you *seven* times for your sins." ††

"Whosoever slayeth Cain, vengeance shall be taken on him *sevenfold.*" ‡‡

"Of every *clean* beast thou shalt take to thee by sevens." §§

There are *seven* steps leading up to the New Jerusalem. ‖‖

* Levit. iv. 6; xiv. 16. † Lev. xvi. 29. ‡ Isa. xxx. 26.
§ Ezek. xxxix. 12. ‖ Matt. xviii. 22. ¶ Ps. xii. 6.
** Ps. lxxix. 12. †† Levit. xxvi. ‡‡ Gen. iv. 15.
§§ Gen. vii. 2. ‖‖ Ezek. xl.

The candlestick Zechariah saw had 7 lamps and 7 pipes.*

The woman had *seven* husbands.†

Christ had cast 7 devils out of Mary Magdalene.‡

The deacons were 7, men of honest report, full of the Holy Ghost and wisdom.§

Amos calls God, "him that maketh the *seven* stars."‖

Jacob bowed himself to the ground before Esau *seven* times.¶

Elijah's servant went 7 times to look towards the sea.**

The Shunammite's son sneezed *seven* times on being brought to life.††

Naaman washed *seven* times in Jordan and was cured.‡‡

The Psalmist praises God *seven* times a day.‖‖

"A just man falleth *seven* times and riseth up again."§§

Nebuchadnezzar's punishment was for *seven* times.¶¶

Solomon was *seven* years building the temple.***

The fever left the nobleman's son at the *seventh* hour.†††

The ark rested in the *seventh* month, on the *seventeenth* day of the month, upon the mountains of Ararat.‡‡‡

* Zech. iv. 2. † Matt. xxii. 28. ‡ Mark xvi. 9.
§ Acts vi. 3. ‖ Amos v. 8. ¶ Gen. xxxiii. 3.
** 1 Kings xviii. 44. †† 2 Kings iv. 35. ‡‡ 2 Kings v. 14.
§§ Ps. cxix. 164. ‖‖ Prov. xxiv. 16. ¶¶ Dan. iv. 32.
*** 1 Kings vi. 38. ††† John iv. 52. ‡‡‡ Gen. viii. 4.

"In the *seventh* month shall ye have a Sabbath, a holy convocation." *

The Lord's Prayer contains *seven* requests.

Our duty to God alone is in the first three Commandments; that to God and man combined in the last *seven*.

The name of the God of Mercy and Holiness is *Jehovah*, which contains *seven* letters.

The names of our Lord, Kristos and Messias, each contain *seven* letters.

The third world should be the *seventh* heavenly body, and that is Jupiter.

Christ's seventh appearance after His resurrection was to *seven* apostles in Galilee; His last appearance to His own disciples and friends alone.

The earth has seven motions in heaven, 1st, 2d, and 3rd, its *three* individual motions round the sun, round its own axis, and oscillation of the axis. 4th, Motion of its perihelion point round the sun. 5th, Vertical oscillation of the orbit. 6th, Horizontal movement of the orbit tending to make it a circle. 7th, Flight through space as a partaker of the sun's motion.

Eight represents *new life* or *resurrection*. It is the commencement of a new week.

The Jewish child was circumcised on the *eighth* day.

Noah was the *eighth* descendant from Seth, and his family of *eight* persons commenced a new life after the flood.

* Levit. xxiii. 24.

Christ rose from the dead on the *eighth* day.

David was the eighth son of Jesse.*

Josiah, who introduced godliness after his idolatrous predecessors, was *eight* years old when he began to reign,† and renewed the covenant of the Lord in the *eighteenth* year of his reign.

In Hezekiah's reign they cleansed and sanctified the House of the Lord in *eight* days.‡

In the *eighth* year the ground was again sown.§

The beast in Revelation has one head wounded to death and then healed, and that head is the *eighth*.

Saturn is the *eighth* heavenly body, and is probably, therefore, the new earth of Revelation.

Christ's *eighth* appearance after His resurrection was on a mountain in Galilee, when five hundred brethren saw Him—all, except His own immediate followers, for the *first* time.

Nine is an incomplete number, partly divine, partly evil, partly worldly; in fact, *indefinite*. Composed of 4+5 it represents *incomplete worldliness*; of 3+6 it is one-third divine and two-thirds Satanic; and in 2+7 the 2 prevents it from being complete. As the square of 3 it represents an intensity of individual completion.

On the 5th, or incomplete day of the feast of unleavened bread, *nine* bullocks are offered.‖

The tribes on this side Jordan were *nine* and a-half.

There were ten lepers cleansed, and *nine* gave no glory to God.¶

* 1 Sam. xvii. 12, 14.
† 2 Kings xxii. 1.
‡ 2 Chron. xxix. 17.
§ Levit. xxv. 22.
‖ Num. xxix. 26.
¶ Luke xvii. 17.

In the *ninth* year of Nebuchadnezzar the house of the Lord was burnt; and on the *ninth* day of the fourth month famine prevailed. *

In the *ninth* year of Hosea, the King of Assyria took Samaria, and carried Israel away into Syria.†

About the *ninth* hour Jesus gave up the ghost.‡

The *ninth* hour was the hour of prayer. §

Ten is the first *wholly complete* number, and by itself is the *wholly complete number for the world,* but its square, and more especially its cube, represents perfect completion in heaven. *Ten* is the whole formed by two incomplete fives. It is the sum of the two extremes of all the other numbers, viz., 1+9; 2+8; 3+7; 4+6; the last are nearer to each other than the others, hence 10=4+6 represents *chiefly* the completion of the world and sin. In a less degree 10=3+7=3+3+4=completion for an individual in the world.

Christ appeared to His disciples after His resurrection *ten* times,|| the tenth being at the ascension.

Noah, in whose time the antediluvian age was completed, was the *tenth* generation from God.

Abraham's servant took ten camels when he went to get a wife for Isaac, and the bracelets he gave to Rebekah were *ten* shekels in weight.¶

And Joseph's *ten* brethren went down to buy corn in Egypt.**

* 2 Kings xxv. † 2 Kings xvii. 6.
‡ Matt. xxvii. 46. § Acts iii. 1.
|| Dict. Bible, Jesus Christ. ¶ Gen. xxiv. 10, 22.
** Gen. xlii. 3.

Joseph sent gifts to his father on *ten* asses and *ten* she asses.*

The tabernacle had *ten* curtains; pillars *ten;* sockets *ten.*†

When I have broken the staff of your bread, *ten* women shall bake your bread in one oven.‡

He that gathered least gathered *ten* homers.§

Gideon took *ten* men of his servants to throw down the altar of Baal.‖

Ten men out of a hundred were chosen by lot to go up to Gibeah.¶

The sons of Elimelech dwelt *ten* years in Moab;** and Boaz took *ten* men of the elders of the city as witnesses between him and his kinsman.††

Jesse sent *ten* loaves to his sons, and *ten* cheeses to their captain.‡‡

Ten young men slew Absalom.§§

The molten sea was *ten* cubits from one brim to the other, and under the brim were knops, *ten* in a cubit; and he made *ten* bases of brass, and *ten* lavers of brass.‖‖‖

Jeroboam sent to Ahijah the prophet *ten* loaves.¶¶

Naaman took with him *ten* talents of silver, and *ten* changes of raiment.***

The Jews cast lots to bring one of *ten* to dwell in Jerusalem.†††

* Gen. xlv. 23. † Exod. xxvi. 1; xxvii. 12.
‡ Levit. xxvi. 26. § Num. xi. 32. ‖ Judges vi. 27.
¶ Judges xx. 10. ** Ruth i. 4. †† Ruth iv. 2.
‡‡ 1 Sam. xvii. 17, 18. §§ 2 Sam. xviii. 15. ‖‖‖ 1 Kings vii.
¶¶ 1 Kings xiv. 3. *** 2 Kings v. 5. ††† Neh. xi. 1.

The Psalmist praises the Lord with an instrument of *ten* strings.*

Ten men shall take hold of the skirt of him that is a Jew.‡

The kingdom of heaven is like unto *ten* virgins.‡

There met Him *ten* men that were lepers.§

Have thou authority over *ten* cities.‖

In Revelation the dragon and beast have *ten* horns.

All those men have tempted me now these *ten* times.¶

These *ten* times have ye reproached me.**

Moses took the chief of the tribes, wise men and known, and made them captains over tens, and over fifties, and hundreds, and thousands ††—all multiples of *ten*.

The Commandments are *ten*, and the Lord's Prayer has *ten* clauses.

The Church of Smyrna in Revelation is threatened with tribulation for *ten* days.

The number of bodies in the solar system visible to man is *ten*.

Twelve represents *full spiritual completion* as ten represents *full worldly completion*. Twelve is $4+8$ or the world on resurrection or regeneration. It is also 3×4, or the world intimately connected with the Trinity.

The tribes of Israel are *twelve;* the apostles *twelve*.

* Ps. xxxiii. 2. † Zech. viii. 23. ‡ Matt. xxv. 1.
§ Luke xvii. 12. ‖ Luke xix. 17. ¶ Num. xiv. 22.
** Job xix. 3. †† Deut. i. 15.

The Holy Jerusalem has *twelve* gates, and at the gates *twelve* angels; the walls had *twelve* foundations.*

The Tree of Life bore *twelve* manner of fruits, and yielded her fruit every month;† *i.e., twelve* times in a year.

Christ's infancy being completed, He makes His first appearance on His Father's business at the age of *twelve* years.‡

"Jesus answered, Are there not *twelve* hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world." §

After the miraculous feeding of the multitude, they took up twelve baskets full of the fragments.‖

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than *twelve* legions of angels?"¶

The disciples baptized at Ephesus were about twelve,** and they spake with tongues and prophesied.

St. John saw a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of *twelve* stars.††

The signs of the Zodiac are *twelve,* and there are *twelve* months in a year.

There should be *twelve* bodies in the solar system; we know of only *ten, but there must be two others beyond Neptune,* which, perhaps, we shall never discover.

If we apply these rules to higher numbers, we shall see that the same ideas are expressed. Let me give a few before concluding this chapter.

$3 \times 10 = 30$ should represent "completion of an

* Rev. xxi. 12, 14. † Rev. xxii. 2. ‡ Luke ii. 42.
§ John xi. 9. ‖ Mark vi. 43. ¶ Matt. xxvi. 53.
** Acts xix. 7. †† Rev. xii. 1.

individual epoch in the world," and we find that Christ was *thirty* years old, when he completed his life as a *human* man; after that time He was a preacher and worker of miracles.

Joseph was *thirty* years old when he stood before Pharaoh, King of Egypt;* he had completed his term as an humble individual, and commenced a new kind of life.

David was *thirty* years old when he began to reign.†

$3 \times 12 = 36$ should represent completion of an individual epoch in heaven. There are thirty-six books in the Old Testament, but only twenty-one in the New; the former is therefore complete; the latter is complete for *this* world, but is evidently not complete in the fullest sense.

The elders in heaven were 24,‡ or twice 12, showing partial incompleteness, or, I may say *inferior completion.* Will they never be 36 in number?

$6 \times 7 = 42$ should represent completion of evil, and God's judgment thereon; and we find that Antichrist is to last not for 1260 days, but 42 months.§ Again, the number of children who mocked Elisha, and were killed by bears, was 42.‖

$4 \times 10 = 40$ should represent a completion of time *in* the world. Christ was in the world after His resurrection 40 days. He fasted in the wilderness 40 days, and was tempted on the 40th day. The spies were in Canaan 40 days—the Jews in the wilderness 40 years; they were delivered into the hand of the Philistines 40 years.¶

* Gen. xli. 46. † 2 Sam. v. 4. ‡ Rev. iv. 24.
§ Rev. xi. 2, xiii. 5. ‖ 2 Kings ii. 24. ¶ Judg. xiii. 1.

The *three* kings of Israel, Saul,* David,† Solomon,‡ each reigned for 40 years.

Egypt was made utterly waste and desolate for *forty* years.§ Moses was 40 years old when he visited his brethren, and was 40 years a stranger in the land of Madian;‖ each term representing full worldly completion, and the two make him 80 years old, the resurrection or new life number × the complete 10 when the exodus took place.

$4 \times 12 = 48$ should represent spiritual completion, and yet something worldly; it is therefore a number seldom used; the only instance in the Bible being in the number of cities given to the Levites or Priests.¶

$7 \times 10 = 70$ should represent *perfect completion* in the world.

The final dispersion of the Jews is for *seventy* weeks,** and their captivity in Babylon was for *seventy* years.

We are to forgive until *seventy* times seven.††

The days of a man are *seventy* years: when they are completed he has lived long enough.

Jesus is the *seventy-seventh* generation from God.‡‡

$10 \times 12 = 120$ represents *perfect spiritual completion in the world.* And the Lord said, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be *an hundred and twenty* years;"§§ *i.e.,* 120 years to that generation till

* Acts xiii. 21. † 2 Sam. v. 4. ‡ 1 Kings xi. 42.
§ Ezek. xxix. 11—12. ‖ Acts vii. 23—30. ¶ Numb. xxxv. 7.
** Dan. ix. 24. †† Matt. xviii. 22. ‡‡ Luke iii. 23—28.
§§ Gen. vi. 3.

the flood, but also 120 jubilees = 120 × 50 = 6000 years as the life of the world. Moses, the prophet like Christ, was 120 years old when he died, his life being divided into three great divisions of 40 years each, 40 years with Pharaoh, 40 years an exile, 40 years a prophet and leader.

The number of priests were 120.*

At the time of the ascension the disciples were 120 in number.†

$10 \times 10 = 100$, and more fully $10 \times 10 \times 10$ or $10^3 = 1000$ represents *divine completion.*

One day is with the Lord as a *thousand* years, and a thousand years as one day.‡

Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.§

They lived and reigned with Christ a *thousand* years.‖

God keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.¶

The number of the angels was ten thousand times ten thousand, and thousands of thousands.**

The cases in which the *thousand* multiplied into some other number represents the sense of divine completion, superadded to that number, are too numerous to quote. It is easy to see that the law is followed in such, but I will only give four, being instances in which 1000 is combined with the complete numbers 3, 7, 10, and 12.

"Then they that gladly received his word were

* 2 Chron. v. 12. † Acts i. 15. ‡ 2 Peter iii. 8.
§ Dan. vii. 10. ‖ Rev. xx. 4. ¶ Deut. vii. 9.
** Rev. v. 11.

baptized; and the same day there were added unto them about *three thousand* souls."*

"Yet I have left me *seven thousand* in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."†

"And when he had begun to reckon, one was brought unto him which owed him *ten thousand* talents."‡

The number of the sealed was *twelve thousand* from each of the tribes of Israel."§

Finally, the Apostles' Creed is a curious combination of numbers: it is individually complete, being divided into three parts; the first of which is also a complete three, relating to the individual God, viz., the Almighty Father; the second part, relating to the Son who came into the world and became man, has ten clauses; and the third, which relates to the Holy Ghost, has the holy completion number of seven clauses.

Have I given enough instances? Some, perhaps, will say I have given too many, but if there had been fewer, many might have denied my conclusions for want of proof. Those who are still unconvinced may study the Bible, and in it alone they will find instances enough; and if they extend their researches into the sciences, they will find the examples so numerous, that they must admit that there is a law in numbers unchangeable as God Himself, for it emanated from Him.

* Acts ii. 41. † Kings ix. 18.
‡ Matt. xviii. 24. § Rev. vii.

CHAPTER X.

(ON NUMBERS—*continued*).

THE AGE OF CHRIST.

ON considering Christ's age and ministry, I was led to ask myself, why did Christ live the time He did, and not thirty-five, forty, or any other number of years? by what rule was the length of His life fixed? God does everything by rule and order; in this matter, as in all others, there can be no caprice—there must be a rule, if I can only discover it. Surely, I thought, this term must be some proportion of the world's life 6000; and God's time 360. The former represents the six days of creation multiplied into the Divine complete 1000; it represents the Divine will putting an end to evil; the latter is equal to $3 \times 10 \times 12$ representing all completion, individual, worldly, and spiritual; it is $6 \times 6 \times 10$, or the full completion of evil; it is 9×40 or $3^2 \times 4 \times 10$, representing the completion of this world and the completion of the second stage of individual existence. Will not terms so important as Christ's life and ministry be found to be some multiple of these numbers? Let us see.

$$\frac{6000}{360} \text{ or } \frac{\text{The world's life}}{\text{A time}} = 16{\cdot}\dot{6} \text{ years.}$$

This will never do; had He only lived 16·6 years, He could not have carried out His heavenly mission on earth; moreover, His holy life can never be represented by the constant recurrence of the evil number 6. Again—

$$\frac{6000}{90} \text{ or } \frac{\text{The world's life}}{\frac{1}{4} \text{ time}} = 66\cdot\dot{6} \text{ years}$$

This is still more objectionable; to have kept the Son of God on earth for sixty-six years, would not have been of use to man, and would have been an unnecessary torture to himself; and, moreover, His life would have been represented by nothing but *sixes*, a never-ending repetition of the Satanic number. But—

$$\frac{6000}{180} \text{ or } \frac{\text{The world's life}}{\text{The dividing of time}} = 33\cdot\dot{3}$$

is the very best number we could fix upon. At that age He had lived long enough to become a man. By His thirtieth year He had had sufficient time to increase in wisdom and stature, and in favour with God and man.* A young man, yet fully arrived at man's estate, He was old enough to have influence over other men of any age; but He was only just old enough, so that His time of degradation upon earth could not have been shortened. "The dividing of a time," is a remarkable term used in prophecy; "a time, times, and the dividing of a time" is the term when "all these things shall be finished,"† but "a quarter of a time" is never spoken of. The number 180 being $3 \times 6 \times 10$ represents the completion of the individual in the evil world; whereas in the form $5 \times 3 \times 12$, it shows the incompletion of the individual in heaven until He is united to

* Luke ii. 52. † Dan. xii. 7.

His Bride, the Church, for whom His life is given. And we find 33·3 a most appropriate number, being the succession to infinity of the number representing individual completion, denoting the Eternity of the Trinity in Unity.

The question is, was the ministry of Christ exactly 3·3 years? was His life exactly 33·3 years? Have we any *positive* proof on this point? I think not, but I think there is circumstantial evidence fully sufficient to warrant my assertion that they were so. That the generally received idea that our Lord was on the earth 3½ years from the day of His baptism to the day of His ascension is correct, I feel sure; I only substitute a time for a year, and make this term 3½ times, that is, a time, times, and the dividing of a time;* the same term that is allotted to Antichrist, to the two witnesses, and the exile of the woman in the wilderness. From His baptism to His ascension I hold to be exactly 1260 days; and this number satisfies the theory in the last chapter, for it is 1200+60, Divine completion in heaven, and completion of the evil time in the world; it is also the sum of the worldly complete numbers 3, 7, 10, into the evil number 6, for $1260=3\times6\times7\times10$. It is also $378\times3{\cdot}3$, or the holiest of numbers multiplied by one signifying individual completion, holy completion and resurrection. But we know that from His resurrection to His ascension was "about forty days;" and since the resurrection took place before dawn, and the ascension was apparently in the afternoon or evening after He had eaten together with His apostles,† the actual time

* Dan. vii. 25. † Acts i. 4.

must have been at least 40½ days, and He was about 1½ days in the grave, we have *at least* 42 days from His death to His ascension, and most likely it was 42½ days. Subtract 42½ from 1260 we have 1217½, and since a year=365·242240 days, therefore 3½ years=1217·474 days. Now I admit, as I have already remarked, that in the absence of any certain information as to the exact moments of the death and ascension, I am unable to prove *positively* that the ministry was *precisely* 3·3̇ years; but I think this calculation brings us close enough to that number to warrant the assertion that it was so. And here too we find 1217, the complete time, is composed of the three complete numbers 12, 10 and 7, and the decimal gives us the sense of completion in the world.

Supposing then that His ministry was 3·3̇ years, we must to find His life multiply that number by the complete number for the world, and we have the result=33·3̇ years, and 69 times this number is exactly 2300 years, which if it be used in Daniel's 70 weeks, is the very same time mentioned previously in Daniel in the vision of the ram and goat.

And if his life represents one week, then $\frac{33\cdot3}{7}$, or 4·76190̇ years, represents one day on earth, or, multiplying by 1000, a-day in heaven will be represented by 4761·90̇ of our years; and that this is the value of a day in one of the prophecies will be shown to be the case in Chapter XIV.

Every one who reads this book must be aware that we are not at all certain of the *year* of our Lord's birth; that is, different men have different opinions as to the number of years which elapsed from the creation of Adam to the birth of Christ. Archbishop Usher,

whose chronology is followed in the glossary of our Bible, places the nativity in the year A.M. 4,000, and Anno Domini in the year A.M. 4,004. Mr. Clinton, who devoted himself to the task, and whose chronology is the most reliable that we have, shows that A.D. began in the year A.M. 4,128, and that the Nativity was probably six years earlier, or in the year A.M. 4,122. The advantage to be gained by ascertaining the exact year of the nativity is this, that from it we can tell exactly when the 6,000 years of the world will expire. My readers will have seen that I have fixed the last moment of the world without any reference to this tradition. Still, though it is only a tradition it is one of such universal belief in all ages and in all countries, that there must be something in it. As one sage writer observed, "where there is so "much smoke, there must be some flame." It is almost certain, therefore, that the 6,000 years of the world is a fact. The only difference I make is this, that the 6,000 years should expire, not on the day when Christ appears in glory with all His holy angels and saints around Him, but on the day when He first comes as a thief in the night, to summon His dead and living saints before Him; and that as His own ministry occurred *after* He had completed the full term of $3 \times 10 = 30$ years, so the reign of Antichrist will occur after the world has completed its $6 \times 1000 = 6000$ years. In order to fix this date from my theory without any reference to any chronologist in particular, I have worked out the multiples of 3·3, and I find myself compelled to fix the Nativity in 4120 A.M., because in that year alone, and in that multiple of 3·3 alone, are the requirements of the theory of numbers fulfilled;

and, in this independent way, my chronology and Mr. Clinton's accord within *two* years. That we cannot trust absolutely to his chronology is clear, for in some at least of the dates given in the Bible, from which it has been framed, there cannot be absolute exactness. The reigns of the kings, the time from the covenant to the giving of the law, the intervals between the birth of the various generations from Seth to Abraham, &c., &c., are evidently given in round numbers of years without reference to months and days. Were it absolutely correct, each generation from Adam must have had the same birthday. In the long run these months and days *might possibly* balance each other; but the probability is greatly in favour of their not doing so, and that the exact chronology varies from that given by a year or two, one way or the other. Let us suppose Christ's ministry of $3\cdot\dot{3}$ years to be represented by the letter M, and His life of $33\cdot\dot{3}$ years by L in all our future calculations—M being what I take to be a minute on God's clock, then the whole life of the world equals 1800 M, or 30, which is 3×10 hours; let us examine the table between the years 4100 and 4200 A.M., for all chronologists of the present day are agreed in placing the Nativity somewhere between these two extremes. We have then—

1230 M=4100	1237 M=4123·3·
1231 M=4103·3	1238 M=4126·6
1232 M=4106·6	1239 M=4130
1233 M=4110	1240 M=4133·3
1234 M=4113·3	1241 M=4136·6
1235 M=4116·6	1242 M=4140
1236 M=4120	1243 M=4143·3

1244 M=4146·6̇	1248 M=4160
1245 M=4150	1249 M=4163·3̇
1246 M=4153·3̇	1250 M=4166·6̇
1247 M=4156·6̇	1260 M=4200.

Glancing my eye over this table I wish to find a year and a multiple of M which shall best express the sense of the completion of the time of Christ's waiting in heaven for the hour in which His work of redemption shall begin, and I find only one, viz. 1236 M=4120. In the multiple of M we have to find, 1st, Divine completion in heaven, which is 1200, or 12×100; 2nd, the completion of the individual Christ in heaven, which is 3×12, or 36; hence, 1236 M is the only number which answers to our requirements. In the year we find that 4000, or 4×1000, represents the completion of the time for which the Almighty has been pleased to leave the *world* without a Redeemer; and, 2ndly, the number 120 represents the completion of the Holy and worldly combined being 12×10; and also, as $3 \times 4 \times 10$ the perfect man introduced to the world. The 1236th M having expired, His birth takes place at the commencement of the 1237th M, which is from 4120 A.M. to 4123·3̇ A.M. In this same M comes the year given by Clinton, 4122 A.M. The number 1237 is composed of $1200+37$; the former being Divine completion in heaven, the latter being $(3\cdot\dot{3})^3$, or an intense degree of individual completion and holiness. If this be so, His first appearance on His Father's business, at the age of twelve years, will fall in the 1240th M, when 1239th M=4130 has expired; and 1239 is 1200 as before, + 30, the completion of the child's life in the world $+3^3$ which has a similar mean-

ing; and 4130 is the worldly complete number 10 added to the above 4120. The 1240th M representing the same ideas in its form $1200 + \overline{4 \times 10}$.

His baptism and commencement of His ministry occurs at the age of 30, or 1245 M = 4150, where we perceive at once the completion of the life of *man* in the world in the number 40, and the incomplete number 5 added, representing the incompletion of His time as *a minister;* and the same sense of incompletion is given in the 5 occurring in the year.

His crucifixion occurs at 1246 M, which is the only number which can represent the three requisites—Divine completion, worldly completion, and death and evil—His death combining these with the sense of holy completion occurring at the stroke of the 1246-1247th M, denoting that the work of redemption was accomplished.

Such are my reasons for fixing the birth of Christ exactly when 1236 M has expired, that is, exactly at the end of A.M. 4120 and the commencement of A.M. 4121. Any earlier date is objectionable because the individual number 3 is combined with the worldly number 10, instead of the heavenly number 12. The numbers 1237, 1238, 1239, are similarly objectionable, for they are not exact multiples of 3 and 12; they are $30+7$, $30+8$, $30+9$; or, taken as $36+1$, $36+2$, $36+3$, they go beyond what is required, viz. the exact completion of the individual in heaven. And the numbers 1240 onwards must be rejected on account of the appearance there of the worldly number 4. The nativity, then, is the moment intermediate between 4120 and 4121 A.M.

The next point to fix is the day of His birth.

The crucifixion took place on the 7th of April,* and he was then 33·3̇ years old; the birth must have occurred 12174·74 days previously, or, since in 33 years there are 12053 days, He must have been born 121·74 days before the 7th April, at 3 P.M., which brings us to the 6th December, at 9. P.M. (or, allowing for leap years, 7.30 P.M.), which is the 7th December according to the Jewish and biblical way of reckoning. Therefore, the 6000 years of the world expire 1880 exact years after Christ's birth, which, allowing for the 6 years interval up to A.D., brings us to the 6th December, 1874, as the close of the 6000 years, and consequently the day on which the resurrection of the *dead just* will take place. The correctness of this date depends on the correctness or otherwise of the statement in the "Dictionary of the Bible," that the crucifixion took place on the 7th April.

In the next chapter I give some remarks on this Table, No. II., showing how remarkably the theory of numbers is interwoven with all events of importance, and thereby rendering my assumption,—that Christ's ministry was 3·3̇ years,—His life, 33·3̇;—and that these terms are used as units of measurement by God,—so extremely probable that we may say it is no longer an assumption, but a fact. I wish to devote the remainder of this chapter to some very remarkable coincidences, showing that these very terms are apparently the units of measurement in astronomy. If I could prove the law which regulates the sizes and distances of the heavenly bodies in our system; if I could give to astro-

* Dict. of the Bible, art. Jesus Christ.

nomers a law absolutely exact in place of that one with which they are now obliged to content themselves, viz., Bode's "Empirical Law," they would acknowledge that this chapter at least of this book was worth something. But at the very outset of my inquiries into this subject I am met by the announcement that the earth is about four millions of miles nearer to the sun than they supposed, and the earth's distance being the foundation on which the distances of the other planets rest, these, of course, are also wrong. Yet, apparently, astronomers cannot be sure of their statements till after the next transit of Venus, which unfortunately does not occur till A.D. 1874, so that the results of their investigations, and a correct list of the distances, will only be published just at the time when the translation of the wise virgins and the revelation of Antichrist will be fully occupying the minds of men. Still, though the distances are not known with sufficient exactness, there are other measurements tolerably correct which at any rate enable me to show the *certainty* of these terms being employed in them, and hence the extreme probability that they will also be found to be the root of all the planetary distances.

For instance—

Miles.

I. In round numbers diameter of the earth = 7920

and „ moon = 2160

therefore $\frac{7920}{2160} = 3{\cdot}\dot{6}$, which is $3{\cdot}\dot{3} + {\cdot}\dot{3}$.

More exactly the equatorial diameter of the earth = 7925·648 miles. Divide this by 2160, we have the quotient = 3·669 miles, which is $3{\cdot}333 + \frac{3{\cdot}333}{10} + \frac{3{\cdot}333}{1000}$.

II. Multiply the equatorial diameter of the earth,

7925·648, by 33·3̇, and that by 3·3̇, or by 111·1̇, and we have the equatorial diameter of the sun = 880,627 miles, which is about a mean of the numbers usually given, though Mr. Hind does go so low as 850,100 miles.

And the mean diameter of the earth 7912·394 multiplied by the same numbers would give us 879154·889 as the mean diameter of the sun.

III. The perihelion point of the earth's orbit is not stationary; it moves round the sun in about one hundred and eleven thousand years. $(3\cdot\dot{3})^2$ is (rejecting more than one place of decimals) 11·1, and this multiplied by the complete number for the world, 10, and the complete number for heaven, 1000, is $11\cdot1 \times 10 \times 1000$ = 111,000. But *exactly* $10(3\cdot\dot{3})^2$, or $33\cdot\dot{3} \times 3\cdot\dot{3}$ $111\cdot\dot{1}$, therefore this number ought to be $111111\cdot\dot{1}$ years: is it so?

IV. The vernal equinox is not stationary, but is said to move round the circle of the heavens in 25,868 years, which, divided by 1000 = 25·868, and $(3\cdot\dot{3})^3$—$(3\cdot\dot{3})^2$ = 37·037—11·111 = 25·926, a difference of ·058 of a year, or two days in 25 years; a difference of 58 years only in the long period of nearly 26,000 years. Is it not possible that 25,926 is *the correct* number?

V. The eccentricity of the earth diminishes by about 41 miles annually: should the decrease proceed equably, the orbit will become a circle in 37,527 years, and $1000(3\cdot\dot{3})^3$ + 70 times 7 = 37,037 + 490 = 37,527 years.

These examples are merely given as suggestions to others: I infer from them that the ratio of the distances of the planets will be found to have the recurring 3 as a base, combined in various forms with

the number of the planet itself, in its position in the system, and the complete numbers. I am struck with the coincidences given above; but I cannot work out the idea for the reason adduced.

I may, perhaps, here point out that Christ's ministry, $3\cdot\dot{3}$ raised to the fourth power (worldly number) gives us in succession, and for ever, our own numbers in their regular order, always omitting 8, which means resurrection and new life, for $(3\cdot\dot{3})^4 = 123\cdot456790$, and $(\frac{3\cdot\dot{3}}{3})^3$ gives us the same result.

CHAPTER XI.

ON NUMBERS—(*continued*).

THE PAST.

A THIRD chapter on numbers is necessary to enable me to show what great presumptive proof there is that the Almighty has regulated the events of this world by the law of numbers. This subject, if fully entered into, would require a volume for itself: we can only here go so far into it as is absolutely necessary for proof that such a law does exist. Let us first examine the chronology here given, and see whether the law is apparent in the multiples of M, and then let us see whether there are not some extraordinary coincidences, to say the least, between the multiples, the years and the events. *One* represents God, the origin of all things; in those multiples where 1 appears there should be some sense of "commencement."

Adam, the first man, is created at the commencement of 1 M.

Enos, the first son of our ancestor Seth, is born in 71 M.

The flood is threatened in 461 M.

The birth of Jacob, afterwards called Israel, the father of the tribes of Israel, is in 651 M.

The going forth of the commandment to rebuild the temple, and the commencement of Daniel's 70 weeks, is in 1101 M.

The commencement of the Grecian Empire under Philip of Macedon, and the birth of Alexander the Great, are in 1131 M.

The four notable horns of Greece begin in 1411 M.

Antiochus the Great, the Progenitor of the type of Antichrist, Antiochus Epiphanes,—himself, I may say, the type of Napoleon I.,—begins to reign in 1171 M.

The Pope returned to Rome in 1651 M.

In 1751 M the power of Great Britain is established on the Continent.

In 1771 M American independence begins.

In 1781 M is the birth of Napoleon II., and Napoleon III.

In 1791 M is the birth of the Prince of Wales.

There are only four cases in which 2 occurs, and there is a sense of incompletion in each of them.

In 1222 M Cæsar invades Britain.

In 1752 M the House of Hanover begins to reign.

In 1782 M Napoleon meets with reverses, but is not destroyed. He abdicates, but he again seizes the sceptre; the Bourbon dynasty is restored, but only for a time.

In 1792 M Napoleon III. escapes from Ham.

Where individual completion is seen, we should find the number three.

Lamech, the last of the Antediluvian race, is born in 263 M.

Abraham was born in 603 M, and Isaac in 633 M.

Saul is anointed in 903 M, and David in 913 M.

Magna Charta is signed in 1603 M—the first Prince of Wales is born in 1623 M.

In 1643 M there is a great plague, and in 1663 M great persecution.

In 1693 M the reign of the Pope is at an end, and the Reformation takes place.

In 1733 M Charles I. is beheaded.

In 1783 M Napoleon I. is defeated at Waterloo and banished.

In 1793 M Napoleon III. becomes President of France.

Of the worldly number 4 we have the following examples.:—

Birth of Terah in 564 M.

Jacob supplants Esau in 674 M.

The giving of the Law in 754 M.

The visit of the Queen of Sheba in 934 M.

The expedition of Xerxes against Greece in 1094 M.

Jerusalem taken by Saladin in 1594 M; and Constantinople taken by the Turks in 1674 M.

The Reformers proscribed by the Edict of Worms in 1694 M.

The temporary restoration of Papacy in England by Mary in 1704 M.

Cromwell made Protector in 1734 M.

In 1784 M Napoleon I. dies. Louis Napoleon declares he will some day be Emperor. Queen Victoria born.

In 1794 M Wellington dies. Louis Napoleon

becomes Emperor; and Queen Victoria's eighth child, Leopold, is born.

Where 5 is, there there must be incompletion, and as Mohammedanism is revealed in the fifth seal, and torments for five months, this being repeated twice, so we find the Hegira occurs in 1425 M. The Turkish woe commences in 1555 M; and the Saracen Empire terminates in 1615 M, and the Turkish Empire begins to dry up in 1785 M, when the independence of Greece is proclaimed. The other instances are—

The birth of Nahor, Abraham's grandfather, in 555 M.

The Covenant made with Abraham in 625 M.

The Marriage of Isaac with Rebekah in 645 M.

The commencement of David's reign at Hebron, not in the Holy City Jerusalem, in 915 M.

The baptism of Christ in 1245 M.

England's naval supremacy begins by the destruction of the Spanish Armada in 1715 M.

The Huguenot war in France in 1725 M.

The death of Cromwell in 1735 M, but the restoration does not *then* take place.

The revolution of 1688 occurs in 1745 M.

The battle of Plassy in 1765 M establishes British power in the East, but still incomplete.

The French revolution occurs in 1775 M, but the republic is not proclaimed.

The war with Persia and China and the Indian mutiny in 1795 M.

Of the evil number 6 we have the following examples.

The death of Abraham in 656 M.

The substitution of Leah for Rachel in 676 M.

The captivity in 1056 M.

Antiochus Epiphanes, the type of Antichrist, reigns in 1186 M.

The Crucifixion in 1246 M.

Saladin defeated by Richard I. in 1596 M.

Rome taken by the Germans in 1696 M.

Elizabeth begins her reign in 1706 M (this is not clear, unless the evil here is seen in her commencing her reign by maintaining the services of religion in the same form as at the death of Mary, and her consecration by a Roman Catholic Bishop).

The restoration of Charles II. in 1736 M.

The French Republic proclaimed in 1776 M.

The Turkish naval power overcome by the Greeks in 1786 M.

The first Italian war, being Antichrist's first expedition to the spiritual Egypt, in 1796 M.

Of the holy and complete number 7 we have the following:—

Enoch, the seventh man, who walked with God, is born in 187 M.

Methuselah is born in 207 M, and Enoch is translated in 297 M.

Noah was born in 317 M, and Japhet in 467 M.

Isaac died in 687 M.

Solomon begins his reign in 927 M on David's death.

The decree of Cyrus is in 1077 M.

Alexander, the great horn, succeeds to the throne in 1137 M.

Antiochus's first expedition to Egypt in 1187 M.

Jesus Christ is born in 1237 M.

The Revelation is given to St. John in 1267 M.

The Reformers became Protestants at Spires in 1697 M.

Napoleon I. campaigns in Italy, and the Pope deposed in 1777 M.

The Turks evacuate the Morea and acknowledge the independence of Greece in 1787 M.

The Prince of Wales visits Palestine, and the slaves in the Southern States are declared free, in 1797 M.

Of the resurrection or new life number 8, we have the following:—

Birth of Cainan in 98 M, and of Jared in 138 M, and possibly Noah was born in 318 M.

The flood came and went, and life began again in 498 M.

Jacob marries Rachel in 678 M.

The division of the land of Canaan is in 768 M.

David begins to reign in Jerusalem in 918 M.

The building of the temple commences in 928 M.

The Grecian Empire succeeds the Persian in 1138 M.

The statue of Jupiter is set up in the temple in 1188 M.

The New Era, A.D., commences in 1238 M.

The first Gentile was converted in 1248 M (perhaps in 1247 M).

The Apostacy Papacy rises in 1398 M.

The death of Mahomet in 1428 M.

The first Gallic Emperor of Rome appears in 1478 M.

England rises under William the Conqueror in 1558 M.

Jerusalem is taken by the Crusaders in 1568 M.

The English Reformation began in 1698 M.

Protestantism tolerated in France by the Edict of Nantes, and the East India Company established, in 1718 M.

London renovated by the fire in 1738 M.

Napoleon, First Consul in 1778 M.

Otho, first King of Greece. Slavery abolished and Indian trade opened. Napoleon III. becomes heir to his uncle on the death of the King of Rome in 1788 M.

Nine is an indefinite incomplete number; perhaps being 3^2 it may mean an intensity of completion in an individual whether good or bad.

Seth, our ancestor, is born in 39 M, Mahalaleel in 119 M.

Solomon, the third and last king of all Israel, a type of Christ, dies in 939 M.

Alexander destroys Tyre, enters Jerusalem, and conquers Egypt in 1139 M.

Antiochus Epiphanes, the 3d from Antiochus the Great, representing the 3d Napoleon, and type of Antichrist, dies (like Solomon) in 1189 M.

The destruction of Jerusalem is in 1259 M. It is taken by Omar in 1429 M.

The Inquisition is established in 1599 M.

James I., the first king of Great Britain, succeeds to the throne in 1719 M.

Anne succeeds. Gibraltar taken, and England becomes Tarshish in 1749 M.

Napoleon I. and Wellington born in 1769, which is 1769 M.

Napoleon made Emperor in 1779 M.

Queen Victoria begins to reign in 1789 M. The Strasburg insurrection also occurs in 1789 M.

Completion is represented thus:—

Combined with new life in 680 M, when Jacob completes his service with Laban; departs to his own country; and has his name changed to Israel.

With individual completion in 930 M, when the building of the temple is completed.

With holiness in 970 M, when Elijah is translated.

With worldliness in 1140 M, when Alexander completes his conquest of the world, and requires divine homage to be paid to him.

With the incomplete 2 in 1420 M, when Papacy is confirmed.

With 3 again in 1630 M, when the Pope removed to Avignon.

With 1 in 1710 M, when occurred the massacre of St. Bartholomew.

With the incomplete 5 in 1750 M, when the Union was proclaimed.

With 8 again in 1780 M, when Napoleon becomes king of Italy.

With 9 in 1790 M, when Queen Victoria is crowned.

Such is my explanation of the chronology of the world. There may be one or two instances in the above which do not appear quite clear, yet when I come to consider that I have framed this chronology

almost without thought, just as I find it in the "Horæ Apocalypticæ," and other works, and have explained it straight off without any hesitation or correction, I am myself astonished at the invariability of the rule and surprised at the conclusiveness of the proof. I now propose to examine more closely a few of the most prominent events, especially in later times, and see if there is not still more to be learned from these numbers.

I first observe that in only one instance does the number of the year correspond with the number of the multiple M, and that is the year in which Napoleon I., the scourge of God, the originator of Antichrist's power, is born; and this number displays in itself the perfection of evil and the intense completion in the individual himself in its component parts 60 and 9. Napoleon's new life commences in 1777 M, that is 8 M after his birth, and he completes his time as an ordinary man, and becomes Emperor in 10 M after his birth, in 1779 M, which in its parts 70 and 9 show *full completion* and the intensity of the individual.

The interval between the birth of Napoleon I. and Napoleon III. is 12 M, being the completion of an interval of time in heaven. He commences his political power in 1793 M, which multiple of M is the same as the number of the year 1793, which produced the commencement of the Napoleonic dynasty. The interval from the birth of Napoleon I., Aug. 1769, to the elevation of Napoleon III. to the post of President in December 1848 is 79·3 years, which is $7\frac{1}{7}$ M[2]. The interval from the birth of Napoleon III. at the commencement of 1781 M, and his elevation to power in

the commencement of 1793 M, is 12 M, and from that to the time when he is revealed in the new character of Antichrist, is 8 M. From his birth to his destruction is 21, or 3×7 M. From his elevation to power to his destruction is 9, or 3×3 M, or 3×10 years. From his birth to the time when he declared he would one day be Emperor is 3 M, and to the time when the death of the King of Rome made him heir to his uncle is 7 M.

From the Coronation of Napoleon I. as Emperor to the Coronation of Napoleon III. as Emperor, *i.e.*, from December 2, 1804, to December 2, 1852, is 48, or 4×12 years. It is also the worldly completion 40, and the resurrection number 8. It is also 14.4 M, showing its complete worldliness. Napoleon I. dies in 1784 M; Wellington dies in 1794 M, which is the complete interval of 10 M.

Queen Victoria is born in 1819, which is in the same M as the death of Napoleon. She comes to the throne in 1837, which is $1800 + (3\cdot\dot{3})^3$, and when the end of the 6000 years comes she will have reigned 37 or $(3\cdot\dot{3})^3$ years, signifying great holiness in herself, and a happy and fortunate reign. From her Coronation in 1838 to the end in 1878 is 40 years, the length of the reign of Saul, David, and Solomon, and it is 12 M. From her birth to the time when she became Queen of Sheba is also 12 M. From her birth to the accession of William IV. is 3 M, and to the birth of the Prince of Wales is 7 M, to the birth of Prince Leopold is 10 M. From her marriage in 1790 M to the death of the Prince Consort in 1797 M is 7 M. From the birth of the Prince of Wales in 1791 M to the return of the Jews in 1801 M is 10 M.

Antiochus the Great reigns in 1171 M—Napoleon I. in 1778 M—intervening are 606 M, which is the number of the year B.C. when the captivity took place, and the number of the year A.D. when Papacy was confirmed, when two abominations of desolation have been set up. Antiochus Epiphanes reigns in 1186 M, and Napoleon III. in 1793 M, intervening are also 606 M.

The interval between the Antiochuses like that between the Napoleons is 14·4 M.

Counting, however, from one M to another we have:—

Entire M's intervening	606 M.
From Antiochus 1186 M, to Napoleon as President in 1193 M	607 „
From Antiochus 1186 M, to Napoleon as Emperor in 1194 M	608 „
From Antiochus' 1st expedition to Egypt in 1187 M, to Napoleon's 1st expedition to Italy in 1796 M	609 „
From Antiochus' 2d expedition to Egypt in 1188 M, to Napoleon's 2d expedition to Italy in 1798 M	610 „
From Antiochus' death in 1189 M, to the commencement of the last 7 times or week of the world, the commencement of Napoleon's almost universal power in 1800 M	611 „
From Antiochus' death in 1189 M, to Napoleon's appearance as Antichrist in 1801 M	612 „
From Antiochus' death in 1189 M, to Napoleon's death in 1802 M, is . . .	613 „

Supposing Enoch, the 7th man, to represent the 7th age of the world, the life of Protestantism; the 6th man, Jared, should represent the Papacy; and we see that Jared is born in the remarkably peculiar year B.C. 3666, and in the year A.M. 460.

Papacy begins to fall December 1774, and the 6000 years end in December 1874, the interval is 100 years, dividing it into three equal divisions of 33·3 years each we have as intermediate steps the birth of Napoleon III. exact, and the birth of the Prince of Wales nearly exact. This year 1774 falls quite at the end of 1770 M, which is equal to $1700 + 70$, or $100(10 + 7) + \overline{10 \times 7}$, showing that the allotted time was completed and that it was time for Papacy to fall, and the last century to set in.

Such are a few of the coincidences to be found in this chronology. I dare say there are numbers more, but I fear I shall only weary my readers if I go deeper into the subject. In my own opinion I have given evidence enough to prove that I am warranted in taking Christ's life of 33·3 years = 10 M, as the unit of measurement of Daniel's 70 weeks, and that, therefore, I cannot be wrong when I assert that "the Times of the Gentiles" will be fulfilled on March 10, 1875, and that on that day the two tribes of Judah and Benjamin will return to Jerusalem. Whether my readers will consider the evidence sufficient I cannot say; I leave it to them to draw their own conclusions, being satisfied in my own mind that Time will prove the correctness of mine.

TABLE No. II.

M.	A.M.	B C.	
0	0	Dec. 4126	Creation of Adam.
38	126·6̇	Aug. 3999	Birth of Seth, A.M. 130.
39	130	Dec 3996	
70	233·3̇	April 3892	Birth of Enos, A.M. 235.
71	236·6̇	Aug. 3889	
97	323·3̇	April 3802	Birth of Cainan, A.M. 325.
98	326·6̇	Aug. 3799	
118	393·3̇	April 3732	Birth of Mahalaleel, A.M. 395.
119	396·6̇	Aug. 3729	
138	460	Dec. 3666	Birth of Jared.
186	620	Dec. 3506	Birth of Enoch, A.M. 622.
187	623·3̇	April 3502	
206	686·6̇	Aug. 3439	Birth of Methuselah, A.M. 687.
207	690	Dec. 3436	
262	873·3̇	April 3252	Birth of Lamech, A.M. 874.
263	876·6̇	Aug. 3249	
296	986·6̇	Aug. 3139	Translation of Enoch, A.M. 987.
297	990	Dec 3136	
316	1053·3̇	April 3072	
317	1056·6̇	Aug. 3069	Birth of Noah.
318	1060	Dec. 3066	
461	1536·6̇	Aug. 2589	The Flood threatened.
467	1556·6̇	Aug. 2569	Birth of Japhet.
497	1656·6̇	Aug. 2469	The Flood and after it new life.
498	1660	Dec. 2466	
554	1846·6̇	Aug. 2279	Birth of Nahor, A.M. 1849.
555	1850	Dec. 2276	
563	1876·6̇	Aug. 2249	Birth of Terah, A.M. 1878.
564	1880	Dec. 2246	
600	2000	Dec. 2126	
602	2006·6̇	Aug. 2119	Birth of Abraham, A.M. 2008.
603	2010	Dec. 2116	
625	2083·3̇	April 2042	The Covenant made with Abraham, A.M. 2083.
632	2106·6̇	Aug. 2019	Birth of Isaac, A.M. 2108.
633	2110	Dec. 2016	

TABLE No. II.—(*Continued.*)

M.	A.M.	B.C.	
644	2146·6	Aug. 1979	Isaac marries Rebekah, A.M. 2148.
645	2150	Dec. 1976	
650	2166·6	Aug. 1959	Birth of Jacob and Esau, A.M. 2168.
651	2170	Dec. 1956	
655	2183·3	April 1942	Death of Abraham, A.M. 2183–4.
656	2186·6	Aug. 1939	
673	2243·3	April 1882	Jacob's vision and covenant at Bethel, B.C. 1880. Jacob supplants Esau.
674	2246·6	Aug. 1879	
675	2250	Dec. 1876	Jacob marries Leah.
676	2253·3	April 1872	
677	2256·6	Aug. 1869	Jacob marries Rachel.
678	2260	Dec. 1866	
679	2263·3	April 1862	Jacob's departure from Laban and vision at Mahanaim. Meets Esau, and wrestling with the angel has his name changed to Israel.
680	2266·6	Aug. 1859	
686	2286·6	Aug. 1839	Death of Isaac, B.C. 1837, aged 180.
687	2290	Dec. 1836	
754	2513·3	April 1612	The giving of the Law.
767	2556·6	Aug. 1569	The division of the land, A.M. 2559.
768	2560	Dec. 1566	
902	3006·6	Aug. 1119	Saul anointed, A.M. 3009.
903	3010	Dec. 1116	
912	3040	Dec. 1086	David chosen and anointed, A.M. 3042.
913	3043·3	April 1084	
914	3046·6	Aug. 1081	David began to reign at Hebron, A.M. 3049.
915	3050	Dec. 1078	
917	3056·6	Aug. 1071	David begins to reign at Jerusalem, A.M. 3057.
918	3060	Dec. 1068	
926	3086·6	Aug 1041	David dies and Solomon reigns, A.M. 3089.
927	3090	Dec. 1038	
928	3093·3	April 1034	Building of the Temple commenced, A.M. 3093.
930	3100	Dec. 1026	Building of the Temple completed, A.M. 3100.
933	3110	Dec. 1016	Visit of the Queen of Sheba, A.M. 3113.
934	3113·3	April 1012	

TABLE No. II.—(*Continued.*)

M.	A.M.	B.C.	
938	3126·6̇	Aug. 1001	Solomon dies, A.M. 3129.
939	3130	Dec. 998	
969	3230	Dec. 898	Elijah translated in 896.
970	3233·3̇	April 894	
1056	3520	Dec. 606	The captivity.
1077	3590	Dec. 536	Decree of Cyrus.
1094	3646·6̇	Aug. 479	Xerxes' expedition, B.C. 480.
1100	3666·6̇	Aug 459	The going forth of the Commandment to rebuild the Temple, Dec. 459 B.C.
1101	3670	Dec. 456	
1130	3766·6̇	Aug. 359	
1131	3770	Dec. 356	Commencement of Grecian Empire under Philip, and birth of Alexander the Great
1137	3790	Dec. 336	Alexander the Great succeeds to the throne.
1138	3793·3̇	April 332	Defeats Darius at the Granicus 334, at Issus 333.
1139	3796·6̇	August 329	Destroys Tyre, enters Jerusalem—conquers Egypt.
1140	3800	Dec. 326	Overruns India and requires divine homage to be paid to him.
1141	3803·3̇	April 322	Death of Alexander, B.C. 323.
1170	3900	Dec. 226	
1171	3903·3̇	April 222	Antiochus the Great reigns.
1185	3950	Dec. 176	Antiochus Epiphanes begins to reign at the commencement of 1186 M.
1186	3953·3̇	April 172	His first expedition against Egypt, B.C. 171.
1187	3956·6̇	August 169	His second expedition against Egypt, B.C. 168, Jerusalem taken, and the statue of Jupiter set up in the Temple.
1188	3960	Dec 166	
1189	3963·3̇	April 162	He dies, B.C. 165.
1221	4070	Dec. 56	
1222	4073·3̇	April 52	Cæsar invades Britain, B.C. 55.
1236	4120	Dec. 6	Birth of Jesus Christ.

TABLE No. II.—(*Continued.*)

M.	A.M.	B.C.	
1237	4123·3	April 2	Commencement of A.D. January 1.
1238	4126·6	August 0	
1245	4150	Dec. 24, A.D.	Baptism of Christ.
1246	4153·3	April 27	Death of Christ.
1247	4156·6	August 30	The Conversion of Cornelius.
1248	4160	Dec. 33	
1259	4196·6	August 70	Destruction of Jerusalem.
1260	4200	Dec. 74	
1266	4220	Dec. 94	Revelation given to St. John.
1267	4223·3	April 100	
1397	4656·6	August 530	Rise of Papacy in Justinian's reign.
1398	4660	Dec. 534	
1402	4673·3	April 548	Second step of Papacy.
1403	4676·6	August 551	
1419	4730	Dec. 604	
1420	4733·3	April 608	Confirmation of Papacy by Phocas.
1424	4746·6	August 621	Rise of Mohammedanism, A.D. 622.
1425	4750	Dec. 624	
1427	4766·6	August 631	Death of Mahomet, A.D. 633.
1428	4770	Dec. 634	
1429	4773·3	April 638	Jerusalem taken by Omar, A.D. 636.
1477	4923·3	April 797	
1478	4926·6	August 800	Charlemagne crowned at Rome.
1554	5180	Dec. 1054	
1555	5183·3	April 1058	Turkish War commences, A.D. 1057.
1557	5190	Dec. 1064	England rises under William the Conqueror, A.D. 1066.
1558	5193·3	April 1068	
1567	5223·3	April 1098	Jerusalem taken by the Crusaders, A.D. 1099.
1568	5226·6	August 1101	
1593	5310	Dec. 1184	Jerusalem taken by Saladin, 1187 A.D.
1594	5313·3	April 1188	
1595	5316·6	August 1191	Saladin defeated by Richard I., A.D. 1192.
1596	5320	Dec. 1194	
1599	5330	Dec. 1204	The Inquisition established.
1602	5340	Dec. 1214	
1603	5343·3	April 1218	Magna Charta signed, 1215 A.D.
1615	5383·3	April 1258	Saracen Empire terminated.

TABLE No. II.—(*Continued.*)

M.	A.M.	A.D.	
1622	5406·6̇	August 1281	
1623	5410	Dec. 1284	First Prince of Wales.
1630	5433·3̇	April 1308	The Pope removed to Avignon.
1642	5473·3̇	April 1348	
1643	5476·6̇	August 1351	Great Plague in Europe and Asia, A.D. 1349.
1650	5500	Dec. 1374	The Pope returned to Rome, A.D. 1377.
1651	5503·3̇	April 1378	A second Pope chosen at Avignon.
1662	5540	Dec. 1414	John Huss and Jerome of Prague burnt, 1415 and 1416.
1663	5543·3̇	April 1418	
1673	5576·6̇	August 1451	Constantinople taken, A.D. 1453.
1674	5580	Dec. 1454	
1692	5640	Dec. 1514	Sale of Indulgence for St. Peter's, and its result.
1693	5643·3̇	April 1518	The Reformation.
1694	5646·6̇	August 1521	Edict of Worms proscribes the Reformers.
1695	5650	Dec. 1524	Rome taken by the Germans, A.D. 1527.
1696	5653·3̇	April 1528	Reformers assumed the name of Protestants at Spires.
1697	5656·6̇	August 1531	Parliament annulled the Pontifical authority, and conferred on King Henry VIII. the title of Supreme Head of the Anglican Church, in A.D. 1533.
1698	5660	Dec. 1534	
1703	5676·6̇	August 1551	Mary reigns, A.D. 1553.
1704	5680	Dec. 1554	
1705	5683·3̇	April 1558	Elizabeth reigns and Protestantism established.
1706	5586·6̇	August 1561	
1709	5696·6̇	Aug. 1571	Massacre of St. Batholomew, A.D. 1572.
1710	5700	Dec. 1574	
1714	5713·3̇	April 1588	Spanish Armada destroyed, A.D. 1588.
1715	5716·6̇	Aug. 1591	
1717	5723·3̇	April 1598	Edict of Nantes, A.D. 1598, tolerates Protestants in France; and the

TABLE No. II.—(*Continued.*)

M.	A.M.	A.D.	
			East India Company established in A.D. 1600.
1718	5726·6̇	Aug. 1601	James I., first King of Great Britain,
1719	5730	Dec. 1604	A.D. 1603.
1724	5746·6̇	Aug. 1621	Huguenot War in France.
1725	5750	Dec. 1624	
1732	5773·3̇	April 1648	Charles I. beheaded.
1733	5776·6̇	Aug. 1651	English fleet defeated by the Dutch, and Cromwell made Protector,
1734	5780	Dec. 1654	A.D 1653.
1735	5783·3̇	April 1658	Death of Cromwell, 1658, and Restoration of Charles II. in
1736	5786·6̇	Aug. 1661	A.D. 1660.
1737	5790	Dec. 1664	Great Plague in London, A.D. 1665;
1738	5793·3̇	April 1668	and Great Fire in A.D. 1666.
1744	5813·3̇	April 1688	Revolution in England, 1688. Wil-
1745	5816·6̇	Aug. 1691	liam and Mary reign A.D. 1689.
1748	5826·6̇	Aug. 1701	Accession of Anne, the second Queen of Protestant England, A.D. 1702. Gibraltar taken, and England becomes Tarshish, A.D. 1703. Battle of Blenheim, A.D.
1749	5830	Dec. 1704	1704. The Union, 1707.
1750	5833·3̇	April 1708	
1751	5836·6̇	Aug. 1711	Treaty of Utrecht, A.D. 1713. Ac-
1752	5840	Dec. 1714	cession of the House of Hanover, A.D. 1714.
1764	5880	Dec. 1754	Earthquake at Lisbon, A.D. 1755. Seven years' war begins, A.D. 1756. Battle of Plassy, the commencement of the British empire
1765	5883·3̇	April 1758	in India, A.D. 1757.
1768	5893·3̇	April 1768	Napoleon I., the first shadow of Antichrist, is born in A.D. 1769, and in 1769 M. His opponent the Duke of Wellington also born
1769	5896·6̇	Aug. 1771	in this year.

TABLE No. II.—(*Continued.*)

M.	A M.	B C.	
1770	5900	Dec. 1774	First step of the fall of Papacy and the Turkish woe, and rise of Tarshish and Sheba. Jesuits suppressed, A.D. 1773. Accession of Louis XVI., A.D. 1774. Treaty of Kainardge, A.D. 1774. Turkey loses the Crimea. First Governor-General in India, A.D. 1774. American independence, A.D. 1776.
1771	5903·3	April 1778	
1774	5913·3	April 1788	French Revolution commences, A.D. 1789.
1775	5916·6	Aug. 1791	French Republic proclaimed, A.D. 1792. Louis XVI. guillotined, 1793.
1776	5920	Dec. 1794	Napoleon's campaign in Italy, A.D.
1777	5923·3	April 1798	1796. Pius VI. deposed by him, 1798.
			Napoleon, First Consul, A.D. 1799. Battle of Marengo, A.D. 1800. His life attempted by the infernal machine, 1800.
1778	5926·6	Aug. 1801	Napoleon Consul for life, A.D. 1802. President of the Italian Republic, 1802. War renewed, 1803. Na-
1779	5930	Dec. 1804	poleon Emperor, 1804. First stumble of Papacy, 1804.
			Napoleon, King of Italy, A.D. 1805. Battle of Austerlitz, 1805; and Jena, 1806. Austria loses her Italian possessions, 1806. Battle of Trafalgar, 1805. Turkey at war with England and Russia, 1807. Janissaries massacre the
1780	5933·3	April 1808	troops, 1808.
			Birth of Napoleon III., April 20, 1808.
			Holland united to France, 1810. Joseph Bonaparte, King of Spain, 1808. Battle of Wagram, and

TABLE No. II.—(*Continued.*)

M	A.M.	A.D.	
			Treaty of Schonbrunn, 1809. Divorce of Josephine, and marriage with Maria Louisa of Austria, 1810. Birth of Napoleon II., King of Rome, 1811. The Pope
1781	5936·6	Aug. 1811	prisoner at Fontainebleau, 1809. Disastrous retreat from Moscow, 1812. Battle of Leipsic, 1813. Abdication, 1814, and Bourbon
1782	5940	Dec. 1814	dynasty restored. Centenary of the House of Hanover. Napoleon defeated at Waterloo, A.D. 1815.
1783	5943·3	April 1818	
			Louis Napoleon at Arenenburg. Napoleon I. dies at St. Helena, 1821. Greek insurrection, 1820-21. Queen Victoria born, 1819.
1784	5946·6	Aug. 1821	Independence of Greece proclaimed, A.D. 1822. Massacre at Scio by the Turks, nearly 50,000 persons
1785	5950	Dec. 1824	killed, and 30,000 sold. A.D. 1822. Britain, Russia, and France interfere in behalf of Greece; 70,000*l.* raised for the Greeks. Greek fleet defeats the Capitan Pacha, 1825. Turkish fleet destroyed at
1786	5953·3	April 1828	Navarino, 1827. Count d'Istria, President of Greece, 1828. Turks evacuate the Morea, 1828, and the Porte acknowledges independence of Greece, 1829. Sovereignty offered to Prince Leopold, 1830 War between Russia and Turkey, 1829. Fire at Constantinople, 1830. French
1787	5956·6	Aug. 1831	Revolution, 1830. Revolt of Carbonari, 1831. Otho, King of Greece, A.D. 1832. Turks seek aid from Russia against Egypt, and Russians enter

TABLE No. II.—(*Continued.*)

M.	A.M.	A D.	
			Constantinople in 1833. Slavery abolished, 1834. Napoleon II. dies, 1832 Act opening the trade to India and China, forming
1788	5960	Dec. 1834	a new era in British commerce, 1833.
1789	5963·3	April 1838	Queen Victoria begins to reign, 1837. Louis Napoleon attempts an insurrection at Strasburg, 1836. Exiled to America, and returned to Europe, 1837.
1790	5966·6	Aug. 1841	Coronation of Queen Victoria, 1838. Marriage in 1840. War with China and Afghanistan, 1839-42. The Pachalic of Egypt made hereditary, 1840. Louis Napoleon landed at Boulogne, 1840; taken and imprisoned in the fortress of Ham.
1791	5970	Dec. 1844	Birth of the Prince of Wales. Sind conquered. Louis Napoleon escapes from Ham, 1846. Punjab war.
1792	5973·3	April 1848	Year of revolution on the Continent. Chartist demonstration in England. Louis Napoleon President of France, 1848. Fall of Papacy. The Pope driven from Rome. Cholera rages, 1849. The Punjab annexed, 1849. Nana Sahib's claim for pension refused, 1851. Papal aggression, 1850. Great Exhibition opened, 1851. Christians admitted to office in Turkey, 1849. Turkish Croatia in rebellion, 1851.
1793	5976·6	Aug. 1851	Prince Leopold born, 1853. Australian gold arrives, 1851. Death of Wellington, 1852. War declared against Russia. Louis

TABLE No. II.—(*Continued.*)

M.	A.M.	A.D.	
			Napoleon installed Prince President, 1852, and declared Emperor, 1852; marries, 1853; his life attempted several times. Rights of Greek Christians confirmed in Turkey, 1853. Insurrection in Epirus and Albania, 1854. Pegu annexed, 1852; and Nagpoor falls to the British, 1853.
1794	5980	Dec. 1854	War with China and Persia. Indian mutiny, 1857. Great commercial panic, 1857. Napoleon's life attempted twice, 1855. Birth of the Prince Imperial, 1856. Awful inundation in south of France, 1856. Conspiracy to assassinate the Emperor, 1857; again, in Jan., 1858. Outbreak at Chalons suppressed, 1858.
1795	5983·3	April 1858	Queen Victoria proclaimed Empress of Hindustan, 1858. Excitement about the confessional, 1858. Volunteer corps organized, 1859. War in Italy: Magenta, Solferino, won by Louis Napoleon, 1859; his first expedition to the spiritual Egypt. Insurrection in the Papal States. Garibaldi, 1859. Dispute between Louis Napoleon and the Pope regarding the Legations, 1860. Savoy and Nice annexed to France, 1860. Victor Emmanuel, King of Italy, 1860, the Pope protesting. Massacre of Christians at Jeddo, 1858; at Damascus, 1860; Lebanon, 1860. Great fire at Constantinople, 1859. Meeting of Emperors of France and Austria at Villa Franca, 1859. Priests forbidden to meddle with politics, 1861.

TABLE No. II.—(*Continued.*)

M.	A.M.	A.D.	
1796	5986·6	Aug. 1861	Death of the Prince Consort, 1861. International Exhibition, 1862. Prince of Wales visits Palestine, 1862. Louis Napoleon reminds the clergy of their duty towards Cæsar, 1862. War in Mexico, 1862. American war breaks out, 1861. President Lincoln declares the slaves of the Southern States to be for ever free, 1863. Otho deposed, 1862, and George I. made King, 1863. Louis Napoleon proposes a Congress. England declines the invitation.
1797	5990	Dec. 1864	Second expedition to Italy, 1867. Day of humiliation, 9th Oct., 1867. Retirement of Queen Victoria, the Prince of Wales made Prince Regent.
1798	5993·3	April 1868	Disappearance of King George of Greece. Austria seizes Greece, and eats up two minor German States. Russia seizes on Turkey; all occurring probably in 1869 and 1870.
1799	5996·6	Aug. 1871	Russia and Austria combine to make war on France, Oct. 27, 1871. The Emperor of Austria dies about the end of 1871. Russia seizes on Greece, and makes the new Emperor his dependant. Napoleon signs covenant (perhaps) with the Jews, Oct. 27, 1871. The Emperor of Russia is killed in Palestine, on the field of battle, June 3, 1872, and Napoleon becomes supreme monarch, all the kingdoms of the old Roman Earth falling to him (except Britain) before the end of this M. Pestilence in Rome begins

TABLE No. II.—(*Continued.*)

M.	A.M.	A.D.	
			Dec., 1873, or Jan., 1874, followed by famine.
1800	6000	Dec. 1874	Resurrection of the just, exactly at 1800-1 M, 6th Dec., 1874. Fall of Rome and a great part of Italy, between Dec. 6, 1874, and Jan. 25, 1875. Translation of the saints at about 1 A.M. of the night of the 24th-25th Jan. Restoration of the Jews to Jerusalem, March 10, 1875. Antichrist also appears; and is fully revealed, April 9, 1875. The two witnesses appear, April 2, 1875.
1801		April 1878	Paris taken June 20 or Sept. 4, 1878. Eclipse of the sun, July 29; shooting stars, 13th to 24th Aug. Fearful storms the last week of August, causing great sickness in Antichrist's army in Palestine. Sign of the Son of man appears about Sept. 1. *Christ appears descending on Mount Olivet at sunset of Sept.* 20, 1878.
1802		Aug. 1881	

CHAPTER XII.

THE FUTURE—TO THE APPEARANCE OF ANTICHRIST.

On commencing this chapter let me beg my reader to recollect that I can only speak positively on those points in the future which are distinctly revealed in Holy Writ; there can be no mistake for instance in such a point as September 20, 1878, being the last day; but though I shall attempt to fix as nearly as possible the very days on which the great events of the next 13 years will occur, it must be distinctly understood that in some cases there may be some error one way or the other, and also there may be some slight mistakes in the description of the events themselves. God has enabled us to ascertain with certainty that point which is most important to us, viz., the speedy coming of the great and terrible day of the Lord; He has shown us pretty clearly that we ought to beware of the Emperor of the French, but it is not necessary

that we should know exactly every event which is to occur and the day of its occurrence. The leading events are given, and the time of their occurrence can be calculated with tolerable exactness, and that is sufficient.

At present we have ascertained that neither the Queen nor any of her children will ever die; that the Queen will retire from public life, and that the Prince of Wales will become Prince Regent; that in this capacity he will cause the restoration of the Jews to Jerusalem on March 10, 1875; that Prince Leopold will take the executive management of this restoration; that the Emperor Louis Napoleon will commence his career as Antichrist on March 10, 1875, and be fully revealed in that character on April 9, 1875; and will be sent into perdition by Christ Himself on September 20, 1878. Let us confine ourselves in this chapter to the examination of the Future up to the appearance of Antichrist. In the next we will sketch the main events of the time of his reign up to the appearance of Christ. In the third we will plunge into the furthest depths of Time, and try to understand the great events which are going to take place hundreds of thousands of years hence. My view of prophecy being that it must be fulfilled both typically and literally, both on the year-day and the literal-day principles, I conceive that the various epochs of time fixed in the various prophecies and found on examination to be positively correct on the year-day principle, will, if calculated back from September 20, 1878, fix with absolute certainty the days on which the most remarkable events will occur.

Our future chronology then is as follows:—

The End being on the			20th September, 1878,
1260 days will be on the			9th April, 1875
1290	„	„	10th March, 1875
1335	„	„	25th January, 1875
2300	„	„	3rd June, 1872
2520	„	„	27th October, 1871
6000	„	„	18th April, 1862.

These are the principal dates given us in prophecy; and with them I have placed the great tradition of the world's 6000 years. We see at once that the commencement of the future, the commencing day of the last 6000 days of this life, has already been lost in the past. We are speeding on to the end; and though an event occurred on that day of so extraordinary a nature that it becomes now a marked event in the world's history, no man then, not even the great actor himself, saw anything strange in it. That such *has* happened, and that I can point back to the past with unerring certainty, is strong evidence in favour of my predictions of the future.

On the 18th April, 1862, the life of man began to expire; and on that day, it being *Good Friday*, the day of our Lord's death, the youthful heir to the throne of England, the future Prince Regent, the Prince whose birth was foretold 2400 years before it occurred, attended the *Protestant Service* in *Nazareth*, that same village where his crucified Lord spent His youth! I cannot conceive a more fitting commencement for "the time of the end," and the more I reflect upon it the more and more profound becomes my reverence for God, my awe at the wonderful way in which He carries out His

decrees! Humanly speaking, what induced the Prince of Wales to visit Palestine at all? What brought him there so early in his lifetime, when he was only 20 years of age? What brought him to Nazareth on that very day, and why was it *Good Friday?* The world perhaps will answer, *Politics* and *Chance;* but is that so? Is there not rather visible in this the Almighty directing hand of God, working out His own ends, fulfilling His own prophecies? and ought we not to understand its import, and to cry aloud to the whole world, "The day of the Lord cometh, for it is nigh at hand."* This is the only event which has already taken place; let us now proceed gradually on from the present time, seeing the other dates before us as milestones on our journey. The events of the year 1859 are described in the 11th chapter of Daniel, verses 25, 26, 27, and 28, as follows:—

Ver. 25 "And he shall stir up his power and his "courage against the King of the South with a great "army; and the King of the South shall be stirred up to "battle with a very great and mighty army, but he shall "not stand: for they shall forecast devices against him.

26 "Yea, they that feed of the portion of his meat "shall destroy him, and his army shall overflow; and "many shall fall down slain.

27 "And both these kings' hearts shall be to do "mischief, and they shall speak lies at one table; but "it shall not prosper: for yet the end shall be at the "time appointed.

28 "Then shall he return into his land with great "riches, and his heart shall be against the holy cove-

* Joel ii. 1.

" nant; and he shall do exploits, and return to his " own land."

No historian could, in so few words, describe so graphically the career of Louis Napoleon in the year 1859. He went to war with a great army with the King of the South (the Emperor of Austria, in virtue of his Italian Provinces), and the Emperor of Austria was stirred up to battle with him; but he did not stand, for Napoleon's army overflowed. And both these Kings did meet at one table on the 11th of July, 1859, at Villa Franca. Napoleon did do exploits at Magenta and Solferino, and returning into his own land with great riches, both in land and money, was received in Paris as a great conqueror.

The next two verses appear to me to indicate a second expedition to Italy, and a second Italian war.

Ver. 29 " At the time appointed he shall return, and " come towards the South, but it shall not be as the " former, or as the latter.

30 " For the ships of Chittim shall come against him; " therefore he shall be grieved, and return, and have " indignation against the holy covenant; so shall he do; " he shall even return, and have intelligence with them " that forsake the holy covenant."

He shall undertake another Italian war, but it shall not be as the former; that is, he will not do exploits, nor return with great riches; nor shall it be as the latter—that is, he will not be utterly destroyed. Being the second expedition it will be incomplete; he will return as in the first, but he will return grieved, for the ships of Chittim shall come against him. By Chittim I understand England. The explanation of this word

given in Smith's Dictionary of the Bible is "*maritime districts,*" supposed to be the far west as Kedar to the far East of Palestine. In the first instance it was applied to the Phœnicians only, then passed over to the islands occupied by them, and thence again to their successors in the possession of those islands. There has been no difficulty in applying it to Italy, as the country furthest west, with which the Hebrews were acquainted in the time of Antiochus Epiphanes. So far good, but now it must manifestly be carried further west, and in these days we can only apply it to the British Isles, which are the true Chittim, the "maritime districts" to the far west of Palestine, especially when we consider that it is almost certain that the Phœnicians did reach the coast of England in their voyages in search of tin. By the holy covenant, I understand the Protestant Faith, of which England is the guardian, of which England's Queen is the "Defender," and Albert Edward "the Prince."* Napoleon, naturally, will have great indignation against England, whose navy will put a stop to his career in Italy, but, *as yet,* he will be powerless to resist. He will return grieved at his own misfortunes, angry with England for causing them; indignant with the faith, which is the root of her greatness. The seed of eternal hatred against England was sown in his heart on the Field of Waterloo; the refusal to attend his Congress (November, 1863) caused the tree to bud; and the check now about to be given to him will make it bring forth fruit. His hatred of England then will be intense, and he will commence to work secretly to procure her downfall. "He will have intelligence with

* Dan. xi. 22.

them that forsake the holy covenant." At the commencement of his career he showed how skilled he was in the science of flatteries; how noble his sentiments! how assuring their import! how utterly false in reality!! how splendid his hospitality, his generosity, towards the army! shall we say how profuse his bribery of the army? All these powers of his mind will now be directed towards producing dissension in England. Some will forsake the holy covenant; them will he corrupt by flatteries; but he will fail in all his schemes, for the people that do know their God shall be strong and do exploits. As to the date of these occurrences there is no positive information. In our table we see that the three periods of Daniel, 1260, 1290, and 1335 days, calculated from the *second* step of the Papacy, bring us to the years 1790-93, 1820-23, and 1864-67. We know well what great events occurred in the former years, and so we must conclude that the events just described will take place in 1864-67. The year 1793 was the great year of the French Revolution, the year 1867 will be the great year of this war; and there is one day in that year which is remarkable, first, for being exactly the 4000th day before the 20th September, 1878; and, second, for being exactly 75 times, or 27,000 (which is $3^3 \times 1000$) days from November 6th, 1793, the day on which Philip Egalité, the Duke of Orleans, who had voted for the King's death, was himself guillotined at Paris; and, third, for being exactly 3,000 days after Napoleon's days of glory and boasting on his return to Paris in 1859. This day is the 9th October, 1867, and for the above reasons I fix on that

day as the one on which this next Italian expedition will probably come to an end, a day of grief and humiliation for Louis Napoleon. This day is also the 2666th day before the translation of the just, and 7·6 Times before the day of his being revealed as Antichrist. Such will be the end of the campaign of 1867; whether it will commence in 1866 or not I cannot be certain; the great events which occured at Paris in the year 1792 lead me to suppose it probable that something extraordinary connected with France and Italy will occur in that year, the political clouds will certainly blow up for war; but if war does take place, it will be an unsatisfactory one for all parties, merely whetting their appetites for the great struggle of 1867, in which year *alone* England will interfere.

One other great event will occur in the same 1798 M, that is, *before* April, 1868. Remembering that 8 is the resurrection or New Life number; perceiving that the number 1798 being $(100 \times \overline{10 + 7}) + (3^2 \times 10) + 8$ seems to intimate holy completion in the world, the complete term of an individual's stage of existence, and a new state of existence for an individual, I infer that the Queen will retire into private life, and the Prince of Wales will become Prince Regent before April, 1868.

During the next, or 1799 M, that is, from April, 1868, to August, 1871, the Prince Regent will govern peacefully. Napoleon will spend those three years trying to corrupt the English nation by flatteries and briberies, and to a certain extent, that is, with such as do wickedly against the covenant, will be successful. England, of course, will have its troubles, appearing

here and there in the midst of general prosperity; but I think it is to the eastern portion of the old Roman Empire that we must turn our chief attention during this M. I am not aware whether any one has endeavoured to expound the eagle vision of Esdras.* At some future time, when I have leisure for the study, I shall be glad to search history for the proofs of the inspiration of this vision. In this work I confine myself to the present and future, only going back into the past when it is absolutely necessary; I therefore pass over the first part with the general explanation that Esdras, being in Babylon, and looking towards the sea, that is, the Mediterranean, perceives an eagle rise out of the sea and fly towards him. This eagle has *three* heads, explained in verses 23 to 25, chap. xii., as follows:—

Ver. 23 "In his last days shall the Most High raise "up three kingdoms, and renew many things therein, "and they shall have the dominion of the earth.

"24 And of those that dwell therein, with much "oppression above all those that were before them: "therefore are they called the heads of the eagle.

"25 For these are they that shall accomplish his "wickedness, and that shall finish his last end."

These three heads of the eagle we see at once to be the three great Continental Powers who have the eagle as a crest, viz. France, Russia, and Austria; and remembering the relative positions of the eagle and Esdras, we cannot err in looking upon France as the head on the right, Austria as the one in the centre, and Russia the one on the left. [Let me observe parenthetically,

* Esdras xi. and xii.

1st, that the French eagle was introduced by Napoleon I. and revived by Napoleon III.; and 2nd, that at present Russia is excluded because it lies beyond the boundaries of the old Roman Empire, but will become "a head" when the Czar has made himself master of Turkey.]

Having premised thus much, let us try to comprehend the following verses of the eleventh chapter:—

"25 And I beheld, and, lo, the feathers that were "under the wing thought to set up themselves, and to "have the rule.

"26 And I beheld, and, lo, there was one set up, "but shortly it appeared no more.

"27 And the second was sooner away than the "first.

"28 And I beheld, and, lo, the two that remained "thought also in themselves to reign.

"29 And when they so thought, behold, there "arose one of the heads that were at rest, namely, it "that was in the midst, for that was greater than the "two other heads.

"30 And then I saw that the two other heads were "joined with it.

"31 And, behold, the head was turned with them "that were with it, and did eat up the two feathers "under the wing that would have reigned.

"32 But this head put the whole earth in fear, and "bare rule in it over all those that dwelt upon the "earth with much oppression; and it had the govern-"ance of the world more than all the wings that had "been.

"33 And after this I beheld, and, lo, the head that

" was in the midst suddenly appeared no more, like as " the wings."

According to my ideas, the first feather is Otho of Bavaria, the first king of modern Greece, who reigned from 1832 to 1862, in all, thirty years. He has disappeared, and the second feather, George of Denmark (Schleswig-Holstein), commenced his reign in 1863. Of him we read that he " was sooner away than the first." His reign will probably be about seven years; if so, having accepted the crown in June, 1863, he will disappear about June, 1870. Two other feathers, that is, minor States in Germany, will think to reign, but Austria will awake, and will take possession of Greece. France and Russia, both acting with their usual wily policy, will at first join themselves with Austria, each thinking in his own heart that Austria's suspicions must be quieted till she can easily be destroyed, that then the two remaining heads must fight for the sovereignty of the whole world. That this will be the policy of Russia is evident from a perusal of the will of Peter the Great, quoted by Dr. Cumming in his " Destiny of Nations," p. 132, and that France will acquiesce is extremely probable. Austria, elated with their assistance, will have its head turned, will eat up the two minor States, and for a short time will rule with much oppression, having the governance of its portion of the Roman world more than all the wings that had been. But towards the end of 1871, the Emperor of Austria will " die upon his bed, and yet " with pain," which seems to indicate a violent death.

Whilst Russia connives at the seizure of Greece by Austria, Austria will assist Russia to seize upon Turkey.

'Let us form a Holy Alliance,' say France, Russia, and Austria. 'Let us two,' say Russia and Austria, 'form a secret addition to that alliance, promising to help each other. I'll let you have Greece, if you'll let me take Turkey. Let us swear eternal friendship, and as soon as we are firmly fixed in the south, our shores washed by the Mediterranean and the Black Sea, let us combine to exterminate France, and then we can very soon dispose of England.' The destiny of Russia, as recorded in the thirty-eighth and thirty-ninth chapters of Ezekiel, is ably expounded by Dr. Cumming. It is unnecessary for me to go over the same ground. I assume, therefore, that the reader has read Dr. Cumming's book, and understands that Russia will certainly some time or other obtain possession of Turkey, and even obtain a footing in Palestine. The question for me is, When will these events occur? The answer is, as well as I can judge, Turkey will fall into the hands of Russia towards the end of 1870.

In Daniel xi. 40, we read, "And at the time of the "end shall the king of the south push at him: and the "king of the north shall come against him as a whirl-"wind, with chariots, and with horsemen, and with "many ships." The time of the end is, in my judgment, seven times, or 2520 days before the end, that is, the 27th October, 1871. About this time, therefore, the Emperors of Russia and Austria will send an army and a fleet against France, with the view of crushing it; at the same time, the Czar of Russia will, being himself at the head of another army, attack Palestine. But the Emperor of Austria dying about this time, and his son being a minor, the Czar will seize upon Greece,

and compel the young Austrian Emperor to acknowledge him as his Sovereign. Thus will Russia become supreme in the eastern division of the Roman Empire. But all the mighty hosts of Russia and Germany combined will avail nothing. Though "Gomer and all his "bands; the house of Togarmah of the north quarter, "and all his bands: and many people be with him,"* though he shall fall upon the mountains of Israel, he, and all his bands, and the people that is with him, yet his people shall be given unto ravenous birds of every sort, and to the beasts of the field, to be devoured. And he himself shall fall upon the open field, for the Lord God hath spoken it.† The latter portion of the eleventh chapter of Daniel describes the victorious career of Napoleon :—

"He shall enter into the countries, and shall over-"flow and pass over. He shall enter also into the "glorious land, and many countries shall be over-"thrown: but these shall escape out of his hand, even "Edom, and Moab, and the children of Ammon. He "shall stretch forth his hand also upon the countries, "and the land of Egypt shall not escape. But he "shall have power over the treasures of gold and of "silver, and over all the precious things of Egypt: "and the Libyans and the Ethiopians shall be at his "steps. But tidings out of the east and out of "the north shall trouble him: therefore he shall go "forth with great fury to destroy and utterly make "away many. And he shall plant the tabernacles of "his palace between the seas, in the glorious holy moun-

* Ezek. xxxviii. 6. † Ezek xxxix. 4, 5.

" tain; yet he shall come to his end, and none shall " help him."

And in Esdras we read, " And I beheld, and, lo, the " head upon the *right* side devoured it that was upon " the left side." Explained in these terms:—" The " sword of the one shall devour the other."

The arms of Russia, then, will be unsuccessful; he also will for a time overflow and pass over, he will enter into the glorious land; but tidings from the North and East will trouble him; his Eastern armies routed at the gates of India; those sent against France overflowed in their turn by the French, and perhaps also his capital destroyed, and his fleet defeated by an English fleet; he will go forth to destroy many, but will come to his end upon the open field in Palestine by means of a French sword, and the remnant of his army will be driven back into their own northern deserts as prophesied by Joel. " But I will remove " far off from you the northern army, and will drive " him into a land barren and desolate, with his face " towards the east sea, and his hinder part towards the " utmost sea, and his stink shall come up, and his " savour shall come up, because he hath done great " things." *

There is no certainty about the date of the death of the Emperor of Austria, but that of the Emperor of Russia seems to be foretold. The little horn in the 8th chapter of Daniel, *i.e.*, Louis Napoleon, waxed great, even towards the host of heaven, and it cast down some of the host and of the stars to the ground and stamped upon them, and the question is asked,

* Joel ii 20.

"How long shall be the vision . . . to give both the "sanctuary and the host to be trodden under foot?" And the answer is given, "Unto two thousand and "three hundred days; then shall the sanctuary be "cleansed." The commencement of Napoleon's career as an almost universal monarch will be on that day when the pride of Russia will be made low, when the Russian Czar falls by a French sword, and the Russian army and Russian power and influence are driven out of the Roman world for ever. Then will he cast down some of the host of the political heaven and stamp upon them, and that day must be 2300 days before September 20, 1878, which is *June* 3, 1872. That England will probably assist France to some extent in this war seems to be shown in the following words of Esdras, "Then saw I also that two "little feathers divided themselves from the six, *and* "*remained under the head, that was upon the right* "*side,*" and these two feathers are explained to be "they whom the Highest hath kept unto their end; "this is the small kingdom, and full of trouble, as thou "sawest." The two little feathers forming one kingdom being Great Britain, the words "remained under the head" seem to imply that up to this time at any rate there will be nominal peace and friendship between the two countries; and since England must be at war with Russia in the East, and Russia will be disputing the supremacy of the sea in Europe, she will be compelled to go to war with Russia in Europe, and thus must be on the side of France.

Let us now refer to Daniel's seventy weeks' prophecy; we read, "And he shall confirm the (not *the* but *a*) covenant

" with many for one week, and in the midst of the week " he shall cause the sacrifice and the oblation to cease, and " for the overspreading of abominations he shall make " it desolate, even until the consummation, and that " determined shall be poured upon the desolate." This verse is the most strangely worded of any in the Bible; it is impossible to be sure about its meaning, but it certainly does appear to denote that this "he" is the man spoken of in the previous verse as "the " prince that shall come," and that he will enter into a covenant with the Jews to restore them to Palestine and renew their temple worship. And we also read, " After the league made with him he shall work " deceitfully, for he shall come up, and shall become " strong with a small people." * Probably these words refer to three great leagues, the literal with the Jews; the political with the Emperors of Russia and Austria; and the spiritual with the Pope. The one with the Jews, then, should be made exactly one week, or 7 times, or 2520 days before September 20, 1878, and that will be *October* 27, 1871. He will then assist the Jews already in Palestine against the attack of Russia, and allow them from that date to the midst of the week, or 1260 days, to dwell peacefully in the land and worship God in their own way. So much he will do, but he will not restore the two tribes to Judæa, their *seventy* weeks will not have expired then, and they will not in any numbers take advantage of his offered protection; perhaps they will suspect that he will work deceitfully with them; or their own love of gain will

* Dan. xi. 23.

keep them willing strangers in other lands, till the day when he shall reveal himself in his true character by causing the sacrifice and oblation to cease, and setting up the abomination of desolation.

The 3d June, 1872, then, will see Louis Napoleon almost supreme in the Roman world. In the Eastern division Greece, Turkey, Syria, Egypt, and the conquered States now belonging to Eastern Austria, will probably form the five tributary kingdoms represented by the five toes on one of the feet of Nebuchadnezzar's image. By that date the Rhine provinces will be ceded to him. Bavaria, with the Austrian possessions in the Tyrol, will be tributary to him; Venetia will be his; and before he is revealed as Antichrist, Spain, Portugal, and Italy, and perhaps Belgium also, will acknowledge him as their Suzerain. The Western division of the Roman Empire being also divided into five kingdoms, probably France, Spain, Italy, Bavaria, and Belgium, to agree with the five toes on the other foot of the image. In this case the two kingdoms of Spain and Portugal will necessarily become one, but this is a point we may well leave to the future; we know that there will be five, and only five, kingdoms in the Western division, what the boundary lines of each will be is immaterial.

We must now leave Louis Napoleon to settle these boundaries according to his own liking, whilst we turn our attention to three most important events which occur in quick succession after the power of Napoleon is consolidated, but before his appearance as Antichrist. These events are—1st. The Resurrection of the Just

immediately on the expiration of the 6000 years of the world. 2d. The Destruction of Rome. 3d. The Translation of the Saints.

According to my Chronology, the 6000 years of the world expire on the 6th December, 1874; the resurrection, therefore, of the dead just will take place on that day. We shall not see this resurrection, and therefore we shall never know in this life whether such is precisely the case or not. We know, however, that there will be two stages of the resurrection; at least such is my opinion of the words of St. Paul: "For "this we say unto you by the word of the Lord, that "we which are alive, and remain unto the coming of "the Lord, shall not prevent them which are asleep. "For the Lord himself shall descend from heaven with "a shout, with the voice of an archangel, and with the "trump of God, and the *dead in Christ shall rise first.* "*Then* we which are alive and remain shall be caught up "together with them in the clouds, to meet the Lord "in the air, and so we shall ever be with the Lord."* In these words is clearly indicated that the living shall not go before the dead, but that the dead shall rise first, and after that the living shall be translated *to be* together with them in the clouds; not that the dead and the living shall be caught up simultaneously. The word "in" seems also to show that when the living are translated, the dead are already in the clouds, for were they caught up *together* they should go *into* the clouds, whereas it seems to me to read thus, 'Then we which are alive and remain shall be caught up *to be* together with them *that are* in the clouds.' There appears to

* 1 Thess. iv. 15—17.

me to be full confirmation of this opinion in Revelation xviii. and xix. When Babylon is fallen, the voice from heaven says, "Rejoice over her, thou heaven, and ye "holy apostles and prophets; for God hath avenged "you on her," from which I can draw only one conclusion, viz. that when Babylon falls, the holy apostles and prophets must be alive in heaven, capable of rejoicing, and, therefore, that the resurrection of the just precedes the fall of Babylon. But Babylon having fallen, and the blood of prophets and of saints, and of all that were slain upon the earth, having been found in her; the already risen just having given praise to God in the words, "Alleluia; Salvation, and glory, and "honour, and power, unto the Lord our God: for "true and righteous are his judgments: for he hath "judged the great whore, which did corrupt the earth "with her fornication, and hath avenged the blood of "his servants at her hand. And again they said, Alle-"luia." Wherein appears for the first time in Revelation the Hebrew word Alleluia, marking the fact that those who speak are not the angels only, but risen Hebrews also. Then, after this, it is written, "Blessed "are they which are called to the marriage supper of "the Lamb." Such are my notions on this point. They may be wrong or they may be right. If, as some hold, the living shall actually see the resurrection of the just, we shall then have positive proof. I do not think we shall do so, and therefore I do not expect my opinion can ever be *proved* right, nor can it ever be *proved* wrong. I merely state my belief that the "dead in Christ" will rise before daylight on the 6th December, 1874.

Daniel says, "Blessed is he that waiteth and cometh "to the thousand three hundred and five and thirty "days." My explanation of this verse, on the year-day principle, has already been given; but, like the other dates, it must, on the literal-day principle, be calculated back from the 20th September, 1878, and we come to the evening of the 24th January, 1875. On the night of the *24th-25th January*, 1875, probably some little time before dawn (Jerusalem time), will take place the translation of the saints. I say before dawn because I believe that the resurrection of the dead and the translation of the saints will occur at the same hour as Christ's resurrection, and because we are told that this first step of Christ's coming will be as a thief in the night, and that it was at midnight that the cry arose, "Behold, the Bridegroom cometh," and He appears to have come somewhere between midnight and daylight. As I do not believe in a visible resurrection, so I do not believe in a visible translation. The wise virgins will vanish at one moment simultaneously, in the twinkling of an eye, as the dead have risen. One of us shall be taken, another left; and those who are left will sleep on in perfect unconsciousness of the disappearance of their dearest relations and friends. A few possibly may be watching and may perceive in a moment that one of their party has suddenly vanished, but to us generally in this hemisphere the translation will for the moment be unknown. In the other hemisphere, however, this great spiritual sign of the Son of man may be more openly manifested; for there, two shall be in the field, two women shall be grinding at the mill, and one shall be taken and the other left.

They will not, however, see any ascension, they will only perceive the sudden disappearance of the body; and since it will be midday then in the centre of the Pacific Ocean, very few of the dwellers on earth will see anything—those few being chiefly resident in New Zealand and Australia.

The excitement that this great sign will produce will be terrible at first. The wise will understand, and will instruct many. The foolish virgins, seeing themselves left out from the marriage-feast, will, in their agony, cry out to their Lord to open the door again for them; but the answer will be, "I know you not." The evil servant who now says in his heart, "My lord delayeth his coming," finding himself cut asunder, and his portion appointed with the hypocrites, will suppose that his being left is a sure sign of his condemnation to hell fire, and will be overcome with agony and remorse. Many, perhaps, not understanding that they can yet be saved, though they cannot escape the great tribulation, will fall altogether under the grievous temptations to which they will be subjected during the reign of Antichrist. To those who, being elect, but who having God's work to do up to the very end, and they must be many (especially in high places) to make any stand against Antichrist, are left behind; and to those foolish virgins who awake from their sleep, and repent, this sign must and will produce the most beneficial effects. Then will the Gospel be preached with more earnestness and vigour over the whole world; then will the innumerable multitude of palm-bearing saints be collected together. But the antichristian world will soon recover the shock; at first, calling on the mountains

and rocks to fall upon them, and hide them from the wrath of the Lamb; they will soon lull themselves into fancied security when they see that the "great day of his wrath" is still postponed. And probably the general confusion arising from this translation and the fall of Rome will be the stepping-stone by which Antichrist will rise. The number of days between these two events is fifty. Why the living saints should not be translated simultaneously with the resurrection of the dead saints, I cannot say. It is sufficient for us to know that there is an interval. We cannot possibly tell what the dead saints are doing all this time any more than we can tell what Christ was doing in Hades whilst His body lay in the grave. Perhaps it will take fifty days to judge the dead, and give their rewards to the prophets before the judgment of the saints can commence; that then they will be judged, and the rank and duties of each be fixed; when all will enter in *together* to the marriage-feast of the Lamb about the very time that Antichrist is revealed on earth.

I can only draw attention to the numbers; the interval between the resurrection and translation is 50 days, representing the incompletion of one without the other, and the incompletion of the whole of the guests at the feast (though a complete number in themselves), till they are joined by those elect who are translated at the end. Again, an eclipse of the sun, also incomplete, that is, not a total eclipse, occurs on the 10th October, 1874, which is 58 days before the resurrection, signifying an incomplete resurrection, and 108 days before the translation, signifying worldly completion and resurrection; or in its form, $3^3 \times 12$ representing

heavenly completion of the most perfect individuals. Also 108 $= \frac{\text{A Time}}{\text{M}}$ and as 2×54 it is $\frac{2}{6{\cdot}\dot{6}}$ of a Time. Hence also it seems that the eclipse in 1878 should be either 108 or 54 days before the end; most likely 54, which is $\frac{6000}{111{\cdot}\dot{1}}$ or $\frac{6000}{33{\cdot}\dot{3} \times 3{\cdot}\dot{3}}$ or $\frac{\text{The World's Life}}{\text{L} \times \text{M.}}$ or $\frac{\text{The Dividing of a Time.}}{\text{M.}}$

The Fall of Babylon, however, will be known by the whole world, and some day we shall have most convincing proof whether I am right or wrong in thinking that it will precede the translation of the Saints, the return of the Jews, and the manifestation of Antichrist. I believe, for the reasons given above, that Rome will be destroyed some day between the 6th December, 1874, and the 25th January, 1875 (and probably on the 12th or 13th January, that being exactly 2666 Times from its foundation on the 21st April, B.C. 753); and since her plagues come in one day, death and mourning and famine,* "and in one hour is her judgment come,"† I infer that the first premonitory sign of its fall will be death, that is, I presume, a pestilence, commencing in December, 1873, or January, 1874, followed by mourning and famine, till one hour, that is $\frac{360}{24}$ or 15 days before its end; when the first throe of that great convulsion of nature will be felt, which will result in that great city being thrown down like a great millstone into the sea, and being found no more at all. It seems to me that before this event occurs,

* Rev. xviii. 8. † Rev. xviii. 10.

Rome must rise again into great power and magnificence, and that it will do so I cannot doubt, when I reflect upon the conquering career of Louis Napoleon in the years 1872 to 1875. The city of Rome was made the second city of Napoleon's empire; his son was called "the King of Rome" from his cradle. The present Napoleon will do more for Rome than his uncle did; he will make her equal to, and, possibly, grander than his own capital. The first Napoleon openly insulted the Pope, the last Napoleon will work deceitfully towards him; intending, one day, to be supreme head, spiritual as well as secular, he will commence by restoring Rome, and her pomps and ceremonies, to their ancient magnificence; so that when the day of her doom arrives, she will boast in her own heart, "I sit a queen, and am no widow, and shall see no sorrow."* In the words of Esdras, "After the time of that Kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to his beginning."†

The destruction of Rome (and with it a great portion, if not the whole, of Italy) will, according to a tradition among the Jews, be *the* sign to them that their deliverance is at hand. The apostacy of the Romish Church is the great stumbling-block in the way of the conversion of the Jews; the destruction of Rome will send a thrill into every Jewish heart, and the two tribes of Judah will come forward at once, and demand their restoration from England. We, on our side, amazed

* Rev. xviii. 7. † 2 Esdras xii. 18.

at the power of Napoleon, awed at the destruction of Rome, and finally overwhelmed by the translation of the saints, will see that God hath spoken, and that we must obey; that His people are to be restored, and that we are to assist Him in this work; and on the day appointed, the 10*th March*, 1875, we shall commence to carry out His commands.

That the fall of Rome will certainly take place before this date seems to be clear from Rev. viii., for it is described as occurring in the *second* trumpet, "And the second angel sounded, and as it were a great mountain burning with fire (*i.e.* Vesuvius) was cast into the sea (*i.e.* the Mediterranean): and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Whereas Antichrist appears after the *third* trumpet sounds, "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood, and the third part of the waters became wormwood; and many men died of the waters because they were made bitter." And here let me point out a most remarkable coincidence of description in Revelation and Esdras, who says on this point, "But if the Most High grant thee to live, thou shalt see after the third trumpet that * * * even he shall rule whom they look not for that dwell upon the earth."*

* 2 Esdras v. 4—6.

On this day then, the 10th March, 1875, Antichrist's 1290 days will commence, the abomination that maketh desolate will be set up, and the daily sacrifice taken away, and 30 days later, on the 9th April, 1875, Antichrist will be fully revealed.

CHAPTER XIII.

THE FUTURE, CONTINUED TO THE APPEARANCE OF CHRIST.

JUST about the time when Antichrist is revealed, the two witnesses described in Rev. xi. will appear; and since they prophesy for 1260 days, and are killed and ascend into heaven some days before the destruction of Antichrist, they must appear some few days before him. We may conjecture that there will be an interval of seven days between their death and the end, their resurrection taking place midway between those two events, in which case they will first appear on the evening of the 2nd April, 1875. That there will be two literal witnesses I fully believe. I admire Mr. Elliott's reasoning on this point, but though I admit the Paulikians, Waldenses, &c., to be in some sense these witnesses, as I admit that, in some sense, John the Baptist was Elias, I require something more. The witnesses are described as the two olive trees and two candlesticks standing before the God of the Earth; they were there in heaven in Zechariah's time, for he saw them there in his visions; they have the power to kill whom they will; to shut heaven that it rain not in the days of their prophecy; to turn waters to blood, and to smite the earth with plagues; their dead bodies are to

lie in the street of the great city where our Lord was crucified; they torment the people that dwell upon the earth; and they ascend up to heaven in a cloud, still apparently clothed in sackcloth. I admire, I say, the care and labour with which he has gone through the history of these Protestant sects, from the time of the Apostles to the Reformation, proving, step by step, that there always existed a small body of Christians who witnessed for Christ against Antichristian Rome: still I think this the weakest point in his argument. Few can agree with him that these poor, persecuted sects have fulfilled, to their fullest extent, the requirements of the prophecy; when did fire ever proceed from them to devour their enemies, and kill those who would hurt them? had they the power to prevent rain from coming on the earth, to turn waters to blood, and smite the earth with plagues? I cannot believe it. They only partially fulfilled the prophecy, for they were only types of the literal witnesses to come, who will fulfil it to the letter. That one of these witnesses will be Elijah is perfectly clear; the name of the other is not mentioned, but the probabilities are greatly in favour of its being Enoch.

The Prophet Malachi distinctly informs us that "Elijah the prophet shall come before the great and "dreadful day of the Lord. And he shall turn the "heart of the fathers to the children, and the heart of "the children to their fathers, lest I come and smite "the earth with a curse."* When Christ was born at Bethlehem He did not come to smite the earth with a curse; that was not the great and dreadful day of the

* Mal. iv. 5, 6.

Lord, "burning as an oven, burning the proud and "all they that do wickedly, leaving them neither root "nor branch." On the contrary, few took any notice of the carpenter's son from Nazareth; He came in lowliness, not in greatness; in a time of peace, not universal war; and His coming, instead of being dreadful, was "good tidings of great joy; on earth "peace, good will towards men." Isaiah says, "Com- "fort ye, comfort ye my people, saith your God. "Speak ye comfortably to Jerusalem, and cry unto her, "that her warfare is accomplished, that her iniquity is "pardoned: for she hath received of the Lord's hand "double for all her sins. The voice of him that "crieth in the wilderness, Prepare ye the way of the "Lord, make straight in the desert a highway for our "God. Every valley shall be exalted, and every moun- "tain and hill shall be made low; and the crooked "shall be made straight, and the rough places plain: "and the glory of the Lord shall be revealed, and all "flesh shall see it together: for the mouth of the Lord "hath spoken it."* Has this voice ever yet been heard? Has Jerusalem's warfare been accomplished and her iniquity pardoned? Has the whole earth ever yet been convulsed, islands fleeing away, and mountains being no more seen? When Christ was baptized, did all flesh see the glory of the Lord *together?* No! none of these things have yet happened. Christ came once in lowliness and meekness; they did not happen then. He will come a second time, when the just will meet Him in the air; they will not happen then. But He will come a third time,

* Isa. xl. 1—5.

and then shall these things be, then "will he come "suddenly to his temple, like a refiner's fire and like "fuller's soap: and he shall sit as a refiner and purifier "of silver, and he shall purify the sons of Levi, and "purge them as gold and silver, that they may offer "unto the Lord an offering in righteousness." * And to prepare us for this great and dreadful day, He will send to us Elijah the prophet.

It is strange how pertinaciously most people declare that Elias has come already, because Christ said, "But I say unto you that Elias is come already, "and they knew him not, but have done unto "him whatsoever they listed," † ignoring altogether the circumstances under which this was said. Jesus, having taken three of His disciples up into a high mountain apart, was transfigured before them, in the presence of Moses and Elias; they, not understanding that this was merely a type, but thinking that He was about to appear in Jerusalem in all His glory and commence His eternal reign, wonder in their own minds why the prophecies have not been fulfilled, why Elias had not first come to prepare them. They question Jesus about this when they find themselves alone with Him, and He answers in the plainest language, that before that day when He shall appear to the whole world as He had appeared to them, "Elias "truly *shall first* come, and restore all things," but He adds, "Elias is come already;" as on a previous occasion He said, "and *if ye will receive it*, this is "Elias which was for to come." ‡ Elias shall first come, but if ye will receive it, if you can understand

* Mal. iii 1, 3. † Matt. xvii. 12. ‡ Matt. xi. 14.

me, this is Elias. "He that hath ears to hear, let him hear." That He meant them to understand that John the Baptist was not the literal Elijah who had appeared on the mount, but only the type with the spirit and power of Elijah, seems to me indisputable, especially when we remember that the angel said to Zacharias "he shall go before him in the spirit and "power of Elias,"* not that he should be Elias himself; and John himself expressly declared that he was "neither Christ, nor Elias, nor that prophet." † Elijah shall come, and he will be accompanied by "that prophet," the messenger spoken of in the 3d chapter of Malachi, who is probably Enoch; these two will appear suddenly; they will restore all things in the minds of Christians plunged in grief at the late translation; they will tell us what we are to do; their presence will cheer us, and their power of working miracles will protect us in our unequal struggle with Antichrist. Insane men will attempt to kill them, and will themselves fall dead at a word, until just before the end they, being the only two in past generations who have never died, will be killed by Antichrist in Jerusalem, for it is appointed unto men once to die.‡ This will be probably on the evening of the 13th September, 1878. Their dead bodies will lie unburied in the street till the morning of the 17th September, when the spirit of life from God will enter into them; they shall stand upon their feet, and in obedience to the great voice from heaven, saying "Come up hither," they will ascend to heaven in a cloud, in the sight of their enemies, who shall be in great fear.

* Luke i. 17. † John i. 20, 21. ‡ Heb. ix. 27.

These last 1260 days of this life will be the most miserable that the world has ever seen. Previous to their commencement there will be war in heaven, Michael and his angels fighting against the Dragon and his angels, who will be driven down into the earth, when a loud voice exclaims, "Woe to the inhabitants "of the earth and the sea! for the devil is come down "unto you, having great wrath, because he knoweth "that he hath but a short time."* Then will the Dragon give his power and his seat and great authority to Antichrist, who will open his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven; he will make war upon the saints and overcome them, and all they that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. The blasphemous career of Antichrist is described in Daniel in these words: "And the king shall do according to his "will; and he shall exalt himself, and magnify himself "above every god, and shall speak marvellous things "against the God of gods, and shall prosper till the "indignation be accomplished: for that that is de-"termined shall be done.

"Neither shall he regard the God of his fathers, nor "the desire of women, nor regard any god: for he shall "magnify himself above all.

"But in his estate shall he honour the God of forces: "and a god whom his fathers knew not shall he "honour with gold, and silver, and with precious stones, "and pleasant things.

* Rev. xii. 12.

"Thus shall he do in the most strong holds with a "strange god, whom he shall acknowledge and increase "with glory: and he shall cause them to rule over "many, and shall divide the land for gain."*

Originally incited to this pitch of blasphemy by the fallen Dragon, he will be more and more confirmed in his mad career by the miracles worked in his favour by the lying spirits. Assisted by his Cardinal-Lieutenant, the two-horned lamb-like but dragon-speaking beast, he will do great wonders, making fire to come down from heaven, and giving life to his image so that it shall speak; his miracle-working power being so great, that he shall almost deceive the very elect. And so great will be his influence, that besides being compelled to worship his image, all, both small and great, rich and poor, free and bond, will be marked with his mark (possibly the monogram L.N. forming three sixes, like Hindoos are marked) in their right hand, or in their foreheads; and no man who has not this mark or the name of the beast, will be allowed to buy or sell.

This time is described by Esdras thus:—

"Behold, the days shall come, that they which dwell "upon earth shall be taken in a great number, and "the way of truth shall be hidden, and the land shall "be barren of faith. But iniquity shall be increased "above that which now thou seest, or that thou hast "heard long ago.

"And the land, that thou seest now to have root, "shalt thou see wasted suddenly.

"But if the Most High grant thee to live, thou shalt

* Dan. xi. 36—39.

" see after the third trumpet that the sun shall sud-
" denly shine again in the night, and the moon thrice
" in the day. And blood shall drop out of wood, and
" the stone shall give his voice, and the people shall
" be troubled.

" And even he shall rule, whom they look not for
" that dwell upon the earth, and the fowls shall take
" their flight away together.

" And the Sodomitish sea shall cast out fish, and make
" a noise in the night, which many have not known,
" but they shall all hear the voice thereof.

" There shall be a confusion also in many places,
" and the fire shall be oft sent out again, and the wild
" beasts shall change their places, and menstruous
" women shall bring forth monsters:

" And salt waters shall be found in the sweet, and
" all friends shall destroy one another; then shall wit
" hide itself, and understanding withdraw itself into
" his secret chamber,

" And shall be sought of many and yet not be
" found: then shall unrighteousness and incontinency
" be multiplied upon earth.

" One land shall also ask another, and say, Is
" righteousness that maketh a man righteous gone
" through thee? And it shall say, No.

" At the same time shall men hope, but nothing
" obtain: they shall labour, but their ways shall not
" prosper."

And again we read:

" Behold, saith the Lord, I will bring plagues
" upon the world: the sword, famine, death, and
" destruction.

" For wickedness hath exceedingly polluted the " whole earth, and their hurtful works are fulfilled.

" Therefore saith the Lord,

" I will hold my tongue no more as touching their " wickedness, which they profanely commit, neither " will I suffer them in those things in which they " wickedly exercise themselves; behold, the innocent " and righteous blood crieth unto me, and the souls of " the just complain continually.

" And therefore saith the Lord, I will surely avenge " them, and receive unto me all the innocent blood " from among them. Behold my people is led as a " flock to the slaughter; I will not suffer them now to " dwell in the land of Egypt.

" But I will bring them with a mighty hand and a " stretched out arm, and smite Egypt with plagues, as " before, and will destroy all the land thereof.

" Egypt shall mourn, and the foundations of it shall " be smitten with the plague and punishment that God " shall bring upon it.

" They that till the ground shall mourn; for their " seed shall fail through the blasting and hail, and " with a fearful constellation.

" Woe to the world and them that dwell therein!

" For the sword and their destruction draweth nigh, " and one people shall stand up to fight against another " and swords in their hands.

" For there shall be sedition among men, and in- " vading one another; they shall not regard their kings " nor princes, and the course of their actions shall stand " in their power.

" A man shall desire to go into a city and shall not

" be able. For because of their pride the cities shall " be troubled, the houses shall be destroyed, and men " shall be afraid. A man shall have no pity upon his " neighbour, but shall destroy their houses with the " sword, and spoil their goods, because of the lack of " bread, and for great tribulation.

* * * * * *

" And there shall be great fearfulness and trembling " upon earth; and they that see the wrath shall be " afraid, and trembling shall come upon them.

" And then shall there come great storms, from the " south and from the north, and another part from the " west.

" And strong winds shall arise from the east, and " shall open it; and the cloud which he raised up in " wrath, and the star stirred to cause fear towards the " east and west wind, shall be destroyed.

" The great and mighty clouds shall be lifted up " full of wrath, and the star, that they make all the " earth afraid, and them that dwell therein; and they " shall pour out over every high and eminent place an " horrible star.

" Fire, and hail, and flying swords, and many waters, " that all fields may be full, and all rivers with the " abundance of great waters.

"And they shall break down the cities and walls, " mountains and hills, trees of the wood, and grass of " the meadows and their corn.

* * * * * *

" Woe is me! woe is me! who will deliver me in " those days? The beginning of sorrows and great " mournings; the beginning of famine and great

" death; the beginning of wars, and the powers shall " stand in fear; the beginning of evils! what shall I " do when these evils come?

" Behold, famine and plague, tribulation and anguish, " are sent as scourges for amendment.

" But for all these things they shall not turn from " their wickedness, nor be alway mindful of the " scourges.

" Behold, victuals shall be so good cheap upon " earth, that they shall think themselves to be in good " case, and even then shall evils grow upon the earth, " sword, famine, and great confusion.

" For many of them that dwell upon the earth shall " perish of famine; and the other that escape the " hunger shall the sword destroy.

" And the dead shall be cast out as dung, and there " shall be no man to comfort them; for the earth shall " be wasted, and the cities shall be cast down.

" There shall be no man left to till the earth, and to " sow it.

" The trees shall give fruit, and who shall gather " them?

" The grapes shall ripen, and who shall tread them? " for all places shall be desolate of men:

" So that one man shall desire to see another, and to " hear his voice.

" For of a city there shall be ten left, and two of the " field, which shall hide themselves in the thick groves, " and in the clefts of the rocks.

" As in an orchard of olives upon every tree there " are left three or four olives;

" Or as when a vineyard is gathered, there are left

" some clusters of them that diligently seek through " the vineyard.

" Even so in those days there shall be three or four " left by them that search their houses with the sword.

" And the earth shall be laid waste, and the fields " thereof shall wax old, and her ways and all her paths " shall grow full of thorns, because no man shall travel " therethrough.

" The virgins shall mourn, having no bridegrooms; " the women shall mourn, having no husbands; their " daughters shall mourn, having no helpers.

" In the wars shall their bridegrooms be destroyed; " and their husbands shall perish of famine."

The above is a fearful, vivid, and complete picture of that time which our Lord concisely calls " the great " tribulation, such as was not since the beginning of " the world to this time, no, nor ever shall be."* At that time, when nation shall rise against nation, and kingdom against kingdom, and when there shall be famines, and pestilences, and earthquakes in divers places, then will be the beginning of sorrows for the followers of Christ. " Then shall they deliver you up " to be afflicted, and shall kill you: and ye shall be " hated of all nations for my name's sake.

" And then shall many be offended, and shall betray " one another, and shall hate one another.

" And many false prophets shall rise, and shall " deceive many.

" And because iniquity shall abound, the love of " many shall wax cold."

The desolating progress of the French army (as well

* Matt. xxiv. 21.

as that of the plague of locusts) in those days is described by the prophet Joel,* where the reference to the agility of French soldiers (as exemplified at the Alma) is very remarkable.

"Blow ye the trumpet in Zion, and sound an alarm "in my holy mountain: let all the inhabitants of the "land tremble: for the day of the Lord cometh, for it "is nigh at hand:

"A day of darkness and of gloominess, a day of "clouds and of thick darkness, as the morning spread "upon the mountains: a great people and a strong; "there hath not been ever the like, neither shall be "any more after it, even to the years of many genera-"tions.

"A fire devoureth before them, and behind them a "flame burneth: the land is as the garden of Eden "before them, and behind them a desolate wilderness; "yea, and nothing shall escape them.

"The appearance of them is as the appearance of "horses; and as horsemen, so shall they run.

"Like the noise of chariots on the tops of moun-"tains shall they leap, like the noise of a flame of fire "that devoureth the stubble, as a strong people set in "battle array.

"Before their face the people shall be much pained; "all faces shall gather blackness.

"They shall run like mighty men; they shall climb "the wall like men of war; and they shall march every "one on his way; and they shall not break their ranks:

"Neither shall one thrust another; they shall walk

* Joel ii.

" every one in his path; and when they fall upon the " sword, they shall not be wounded.

" They shall run to and fro in the city; they shall " run upon the wall, they shall climb up upon the " houses; they shall enter in at the windows as a " thief.

" The earth shall quake before them; the heavens " shall tremble: the sun and the moon shall be dark, " and the stars shall withdraw their shining:

" And the Lord shall utter his voice before his army: " for his camp is very great: for he is strong that exe- " cuteth his word: for the day of the Lord is great and " very terrible; and who can abide it?"

Whilst all these terrible events are happening, spite of all temptation and persecution, the Gospel of Christ will continue to be spread abroad over the whole earth, and since the temptations to which we are subjected will be the greater, so our talents will be increased. " I " will pour out my spirit upon all flesh; and your sons " and your daughters shall prophesy, your old men " shall dream dreams, your young men shall see " visions: and also upon the servants and upon the " handmaids in those days will I pour out my spirit." * A great multitude, which no man can number, of all nations, and kindreds and people, and tongues, will be converted to Christianity; but in the dominions of Antichrist there will be a spiritual famine; for, " Behold, the days come, saith the Lord God, that " I will send a famine in the land, not a famine of " bread, nor a thirst for water, but of hearing the

* Joel ii. 28, 29.

" words of the Lord: and they shall wander from sea " to sea, and from the north even to the east, they " shall run to and fro to seek the word of the Lord, " and shall not find it. In that day shall the fair " virgins and young men faint for thirst." *

As Rome is represented by Babylon, so it appears to me that Paris, that other great city which owns Antichrist as its Emperor, is that spiritual Nineveh of which the literal Nineveh was the type. I cannot read the book of the Prophet Nahum without feeling a strong conviction that Antichrist's own city is here spoken of, and that it will be destroyed just before the end. It seems to me that in the words, " There is one come out " of thee that imagineth evil against the Lord, a " wicked counsellor," applies to none but "that wicked" one of St. Paul; and to Paris, therefore, do these words apply, " But with an overrunning flood " he will make an utter end of the place thereof, and " darkness shall pursue his enemies. What do ye " imagine against the Lord? he will make an utter " end: affliction shall not rise up the second time. For " while they be folded together as thorns, and while " they are drunken as drunkards, they shall be devoured " as stubble fully dry." The instruments in God's hand for the destruction of Paris appear to be the English, the only nation which shall get the victory over the beast; † for " The shield of his mighty men is " made red, the valiant men are *in scarlet*." The taking of Paris is foreshadowed thus: " The chariots " (guns) shall be with flaming torches (port-fires) in

* Amos viii. 11. † Rev. xv. 2.

" the day of his preparation, and the fir trees (axles of the " gun-carriages) shall be terribly shaken. The chariots " shall rage in the streets, they shall jostle one against " each other in the broad ways (boulevards) ; they shall " seem like torches, they shall run like the lightning. He " shall recount his worthies: they shall stumble in their " walk, they shall make haste to the wall thereof, and the " defence shall be prepared. The gates of the rivers shall " be opened and the palace shall be dissolved." " Woe " to the bloody city; it is all full of lies and robbery, " the prey departeth not. The noise of a whip, and " the noise of the rattling of the wheels, and of the " prancing horses, and of the jumping chariots. The " horseman lifteth up both the bright sword and the " glittering spear; and there is a multitude of slain, " and a great number of carcases; and there is none " end of their corpses; they stumble upon their " corpses." " All thy strongholds shall be like fig " trees with the first ripe figs; if they be shaken, they " shall even fall into the mouth of the eater. Behold " thy people, in the midst of thee are women: the " gates of thy land shall be set wide open unto thine " enemies: the fire shall devour thy bars.

" Draw thee water for the siege, fortify thy strong- " holds: go into clay, and tread the morter, make " strong the brick kiln.

" There shall the fire devour thee; the sword shall " cut thee off, it shall eat thee up like the cankerworm: " make thyself many as the cankerworm, make thyself " many as the locusts.

" Thou hast multiplied thy merchants above the stars " of heaven: the cankerworm spoileth and fleeth away.

"Thy crowned are as the locusts, and thy captains as "the great grasshoppers, which camp in the hedges in "the cold day; but when the sun ariseth, they flee "away, and their place is not known where they are.

"Thy shepherds slumber, O king of Assyria: thy "nobles shall dwell in the dust; thy people is scattered "upon the mountains, and no man gathereth them.

"There is no healing of thy bruise; thy wound is "grievous: all that hear the bruit of thee shall clap the "hands over thee: for upon whom hath not thy wicked-"ness passed continually?"

The allusion here to the locusts, as in Joel: the exaltation of the nation over the stars of the political heaven: the number of crowned heads dependent on him: taken in connexion with its being the birthplace and city of Antichrist: seem all to point to the French nation and their capital, Paris. Moreover, the two small feathers in Esdras pass *over* the head that is on the right side; and some great tidings from the north to trouble him is required in the case of Napoleon as in the case of the Russian Czar; the connexion in former times between Babylon and Nineveh being similar to that in the present and future between Rome and Paris; all these seem to require the destruction of the latter city as well as the former.

Antichrist seems to be alluded to under the name of the King of Assyria on more than one occasion, and as in Daniel we read that He will "magnify himself even "to the prince of the host," so we read in Zephaniah of the destruction of his people because they magnify themselves against the people of the Lord of hosts. Will not the following words apply to Paris, and if so,

must it not be destroyed? "I have heard the reproach "of Moab, and the revilings of the children of "Ammon, whereby they have reproached my people, "*and magnified themselves against their border.*

"Therefore as I live, saith the Lord of hosts, the "God of Israel, Surely Moab shall be as Sodom, and "the children of Ammon as Gomorrah, even the "breeding of nettles, and salt pits, and a perpetual "desolation: *the residue of my people shall spoil* "*them, and the remnant of my people shall possess* "*them.*

"This shall they have for their pride, because they "have reproached and *magnified themselves against the* "*people of the Lord of hosts.*

"The Lord will be terrible unto them: for he will "famish all the gods of the earth; and men shall "worship him, every one from his place, even all the "isles of the heathen.

"Ye Ethiopians also, ye shall be slain by my sword.

"And he will stretch out his hand *against the north,* "and destroy Assyria; and will make Nineveh a deso- "lation, and dry like a wilderness.

"And flocks shall lie down in the midst of her, all "the beasts of the nations; both the cormorant and "the bittern shall lodge in the upper lintels of it; "their voice shall sing in the windows; desolation "shall be in the thresholds: for he shall uncover the "cedar-work.

"This is the rejoicing city that dwelt carelessly, that "said in her heart, I am, and there is none beside me: "how is she become a desolation, a place for beasts to

"lie down in! every one that passeth by her shall hiss, "and wag his hand." *

Paris dwells carelessly now, and when her Emperor is master of the whole Roman world (except England), and Rome has fallen, will she not say "I am, and "there is none beside me"? Has not Paris already fallen twice into the hands of the enemy in the time of the first Napoleon? She did fall then, and she will fall again the third time, and be utterly destroyed, either on the 20th June, 1878, as that day is 30 times, or 10,800 days subsequent to the 24th November, 1848, the day on which the Pope was driven from Rome; or perhaps more probably on the 4th September, which is 10,800 days from the 8th February, 1849, when the Pope was divested of all temporal power.

We have now arrived close up to the last day when the eagles are gathered together at Jerusalem. We have come to the portentous natural signs which usher in the great and dreadful day of the Lord. In the 24th chapter of Matthew we read, "Immediately "after the tribulation of those days shall the sun be "darkened, and the moon shall not give her light, "and the stars shall fall from heaven, and the powers "of the heavens shall be shaken." Politically this means the darkening of the sun or chief king, Napoleon, when Paris falls; the comparative weakness of the moon, England; and the falling of other kings and princes. Spiritually it means the darkening of the Queen as head of the Church, the withdrawal of the

* Zeph. ii. 8--15.

influence of the Church, and the apostacy of many of our bishops and clergy. The literal translation is that there will be a total eclipse of the sun, 54 days (I think) before the 20th September, that is on the 29th July, 1878, when the sun will be darkened and the moon shall not give her light; and as the sun is to be "darkened in his going forth,"* this eclipse should take place soon after sunrise, probably about 9 a.m., Jerusalem time, when it will be going forth for Europe generally. After that, on the 13th August, the earth will arrive at that part of its orbit when even now the shooting stars are most numerous. The display of falling stars and meteors from the 13th to the 24th August, 1878, will, I believe, be inconceivably grand, so as to attract universal attention. During the last week in August, "the powers of the heavens shall be shaken." Terrible as will be the storms and convulsions of the last years, 1875 to 1878, they will bear no comparison to those attending the immediate end. During this week the angry elements will be perfectly awful in their fury. Ezekiel thus writes of it, "Surely "in that day there shall be a great shaking in the land "of Israel. So that the fishes of the sea and the "fowls of the heaven, and the beasts of the field, and "all creeping things that creep upon the earth, and all "the men that are on the face of the earth, shall "shake at my presence; and the mountains shall be "thrown down, and the steep places shall fall, and "every wall shall fall to the ground."† And further on, "I will plead against him with pestilence and with "blood, and I will rain upon him and upon his bands,

* Isa. xiii. 10. † Ezek. xxxviii. 19—22.

"and upon the many people that are with him, an "overflowing rain, and great hailstones, fire, and "brimstone." One effect of these storms will be to produce a state of universal darkness. In the words of Joel, "I will show wonders in the heavens and in "the earth, blood and fire and pillars of smoke. The "sun shall be turned into darkness and the moon into "blood, before the great and terrible day of the Lord "come." * "The sun and the moon shall be darkened, "and the stars shall withdraw their shining." † Amos says, "And it shall come to pass in that day, saith "the Lord God, that I will cause the sun to go "down at noon, and I will darken the earth in the "clear day." ‡ And Zephaniah describes it thus, "That "day is a day of wrath, a day of trouble and distress, "a day of wasteness and desolation, a day of dark- "ness and gloominess, a day of clouds and thick "darkness." § A second effect of these fearful storms will naturally be terrible sickness, especially an intensely virulent low fever, which will attack more especially the armies of Antichrist, collected in countless numbers in the valley of Jehoshaphat, "Multitudes, multi- "tudes in the valley of decision," || and which is thus described by Zechariah, "And this shall be the plague "wherewith the Lord will smite all the people that "have fought against Jerusalem; Their flesh shall "consume away while they stand upon their feet, and "their eyes shall consume away in their holes, and "their tongue shall consume away in their mouth." ¶ And the third effect will be an excessive rarefaction of

* Joel ii. 30, 31. † Joel iii. 15. ‡ Amos viii. 9.
§ Zeph. i. 15. || Joel iii. 14. ¶ Zech. xiv. 12.

the atmosphere, when they have ceased about the 1st September, which will enable us to see clearly the next and last sign of the end, "And then shall appear the "sign of the Son of man in heaven." *

There has, I believe, always been great difference of opinion as to what the sign of the Son of man will be. Some, translating prophecy in a spiritual sense, look upon the spread of the Gospel as the sign of the Son of man. This is Mr. Elliott's explanation, though his book is rather the political interpretation of prophecy. The general opinion amongst the ancient literal expositors seems to have been that the sign would be an immense luminous cross placed suddenly in the heavens. My own interpretation is threefold: mainly, the spiritual sign is the translation of the saints; the political sign is the restoration of the Jews to Jerusalem; the literal sign a magnificent *crown of glory* formed by the Aurora Borealis. Each of these interpretations is, however, subdivided into three; the additional spiritual signs being the spread of the Gospel and the abomination of desolation set up by Antichrist; the other political signs being the destruction of Babylon and the rise of Napoleon to almost universal political power; and the other literal ones being the crown of glory formed by the Aurora Australis and the Southern Cross. The idea of a luminous cross some miles in length, visible to the whole north, I reject at once as absurd, as I cannot admit such an absolute and unnecessary miracle as this would be, when the means are at hand to produce naturally a far more appropriate sign. Surely a magnificent *crown of glory* will

* Matt. xxiv. 30.

be more appropriate as the sign of the coming King of kings than the cross which would bring so forcibly into remembrance the days of His humiliation. Surely the *crown of glory* will be more appropriate as the sign of the coming reward for His still living and persecuted saints than the cross which will remind them of their great tribulation; to them the cross would convey the idea of vengeance on that final day so close at hand, whereas the crown, exhibited to them every night in September, will cheer them up and enable them to meet that day with confidence and hope.

That the Aurora Borealis may be visible all over Europe, without a miracle, is shown in the "Illustrated London News" of December 23rd, 1848, where we find that a splendid Aurora was visible in Southern Europe immediately (seven days) previous to the escape of the Pope from Rome, the second step of the fall of Papacy. The description of it is as follows:—

"On the evening of Friday, November 17, 1848, a most splendid Aurora was visible here (Oporto), and caused a great deal of consternation among the inhabitants, who looked on it as a precursor of the cholera. The phenomenon commenced soon after sunset, and reached its maximum of brilliancy about 8 p.m., at which time the whole of the northern half of the heavens, up to the zenith, was one blaze of rose-coloured light, with columns of bright flame, which constantly shifted their position. From this time the splendour of the Aurora gradually decreased, until, at 11 p.m., only a faint light lingered along the northern horizon. It is worthy of notice that, before sunset, some magnetic needles, used in levelling operations in

the neighbourhood, were observed to be greatly disturbed. The day had been very fine and sunny, but cold, and the wind north. I am not aware that the barometer showed any unusual fluctuations. At Madrid, the Aurora also presented a most splendid appearance, and the papers state that the common people there called it 'The triumphant Advent of the Cholera.' The same evening, at Huelvas, a serious accident occurred. In one of the churches there, the preacher, by a singular coincidence, had been impressing on his congregation the signal vengeance which had overtaken the Cities of the Plain, when 'the Lord rained fire from heaven upon them.' As the congregation dispersed, those who first went out, struck with the unusual (and, to them, most alarming) appearance which the Aurora presented, rushed back into the church, shrieking 'The end of the world! the end of the world! God is raining fire upon *us!*' The scene of confusion which followed was dreadful, and many persons were thrown down and trampled upon by the terrified crowd, who pressed towards the altar as the only place of safety."

This Aurora was seen, under more or less favourable circumstances, all over England; so that in some places there was sufficient light to read manuscript without the aid of a lamp, although, there being no moon, the night had previously been quite dark. At Nottingham "An arch was formed, extending from the S.E. to the S.W., with its apex situated near the zenith. This arch was of the most roseate hue, and from its highest point streamers emanated on all sides, and the whole sky was lighted with the varied changes from pink to deep red. The effect was beautiful.

At about 9h. 30m. some clouds collected, and the glare of red light upon them had the appearance of the reflection from a fearful fire. At 10h. 30m. p.m., a large mass of white cloud, of an auroral character, arched the horizon in the S., when suddenly a light arose, and moved, undulating, towards the zenith, till it just reached the Pleiades: then it formed into a luminous arc, with streamers flashing from its centre; this arc eventually formed into a kind of cone, with its base parallel to the before-mentioned white cloud, leaving a space of clear sky between them." On other days also, at this time, there were seen slight Auroræ. On one day we read, "At 6 p.m., there was a well-defined auroral arch, extending from N.N.W. to E.N.E, with its centre under the three stars in the tail of the Bear. Between six and seven there was a remarkable patch of light over the constellation Draco, and which remained motionless for an hour; and there was a bright *blood-red* portion in the N.W., which was also motionless for some time. Between 7 and 7 40 p.m., many red streamers sprang from the arch, but more numerous at its W. extremity, and which shot upwards generally to Draco, and occasionally above this constellation. The clouds were tinged with crimson all the night."

It is my belief that such an Aurora as this, only still more magnificent, will appear in the heavens in September, 1878, showing blood and fire there, and by its excessive crimson brilliancy turning the moon into blood.* But further, it will frame in the heavens a magnificent crown; and that it does this to some extent now, and

* Joel ii. 31.

therefore will probably do it in an excessive degree then, is shown by Dr. Lardner in his handbook of Astronomy, chap. iv., sections 2280, 81, 82, on the subject of Meteorology. "The more conspicuous Auroras commence to be formed soon after the close of twilight. At first a dark mist or foggy cloud is perceived in the north, and a little more brightness towards the west than in the other parts of the heavens. The mist gradually takes the form of a circular segment resting at each corner on the horizon. The visible part of the arc soon becomes surrounded with a pale light, which is followed by the formation of one, or several luminous arcs. Then come jets and rays of light variously coloured, which issue from the dark part of the segment, the continuity of which is broken by bright emanations, indicating a movement of the mass, which seems agitated by internal shocks, during the formation of these luminous radiations, that issue from it as flames do from a conflagration. When this species of fire has ceased, and the Aurora has become extended, *a crown is formed at the zenith*, to which these rays converge. From this time the phenomenon diminishes in its intensity, exhibiting, nevertheless, from time to time, sometimes on one side of the heavens, and sometimes on another, jets of light, *a crown*, and colours more or less vivid. Finally the motion ceases, the light approaches gradually to the horizon; the cloud quitting the other parts of the firmament settles in the north. The dark part of the segment becomes luminous, its brightness being greatest near the horizon, and becoming more feeble as the altitude augments, until it loses its light altogether." M. Lottin, an officer in the

French navy, observed nearly 150 Auroræ in the North Seas, between September, 1838, and April, 1839. Dr. Lardner gives his description of them in full, and a very interesting one it is, but it is too long to quote here. I only extract sufficient to corroborate the fact of the hue being blood-red, and the occasional formation of a crown at the zenith. "Such was the arrangement which the colours always preserved; they were of admirable transparency, the base exhibiting blood-red, and the green of the middle being that of the pale emerald. At that moment the rays would be seen in the direction of their feet. If they were coloured, they would appear as a large red band, through which the green tints of their superior parts could be distinguished." "Sometimes, also, when this zone extends over the summit of the firmament from east to west, the mass of rays which have already passed beyond the magnetic zenith, appear suddenly to come from the south, and to form with those from the north the real boreal corona, all the rays of which converge to the zenith. This appearance of a crown, therefore, is doubtless the effect of perspective; and an observer, placed at the same instant at a certain distance to the north or to the south, would perceive only an arc. The total zone measuring less in the direction north and south than in the direction east and west, since it often leans upon the earth, the corona would be expected to have an elliptical form, but that does not always happen; it has been seen circular, the unequal rays not extending to a greater distance than from eight to twelve degrees from the zenith, while at other times they reach the horizon. Let it then be imagined that all these vivid rays of light issue forth

with splendour, subject to continual and sudden variations in their length and brightness; that these beautiful red and green tints colour them at intervals; that waves of light undulate over them; that currents of light succeed each other; and, in fine, that the vast firmament presents one immense and magnificent dome of light, reposing on the snow-covered base supplied by the ground, which itself serves as a dazzling frame for a sea, calm and black as a pitchy lake, and some idea, though an imperfect one, may be obtained of the splendid spectacle which presents itself to him who witnesses the Aurora from the Bay of Alten." Grand indeed must be the sight! but how intensely grand it will be when spread over the whole celestial hemisphere, at a time when the most fearful storms have so rarefied the air, that the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days! *

In the southern hemisphere there will also be a crown of glory formed by the Aurora Australis; but it is a curious fact that this aurora is never so bright as the one in the north, and this very weakness of light will allow the Southern Cross to enthral the hearts of the heathen, who chiefly inhabit that hemisphere, with its wonderful beauty. Von Spire and Martins, in their travels in Brazil, remark:—"On the 15th June, "in lat. 14° 6′ 45″, we beheld for the first time that "glorious constellation of the southern heavens, the "Cross, which is to navigators a token of peace, and "according to its position, indicates the hours of the "night. We had long wished for this constellation, as

* Isaiah xxx. 26.

" a guide to the other hemisphere; we therefore felt " inexpressible pleasure when we perceived it in the re- " splendent firmament. We all contemplated it with " feelings of profound devotion as a type of salvation; " but the mind was especially elevated at the sight of " it by the reflection that even into the region which " this beautiful constellation illumines, under the signi- " ficant name of the Cross, the European has carried the " noblest attribute of Christianity, and, impelled by the " most exalted feelings, endeavours to spread them " more and more extensively in the remotest regions."

Must we not admire the beauty of God's arrangements, who has so ordered all things that in those last days the cross and the crown shall be exhibited side by side to the heathen, when the unprecedented events of the preceding few years will have convinced even them that the day of the Lord is near, and that in order to win the latter they must at once take up the former? At present they see nothing in it; their devotional feelings are not roused when they contemplate it; but in those days, when, owing to the rarity of the air, it will shine upon them with extraordinary lustre, will not their hearts be touched? Will not all the tribes of the earth then mourn for their neglect of the cross, as well as for the fearful mortality of that time? "Then shall " all the tribes of the earth mourn, and they shall see " the Son of man coming in the clouds of heaven with " power and great glory."* This mourning is spoken of by Zechariah† thus: " In that day shall there be " a great mourning in Jerusalem, as the mourning of " Hadadrimmon in the valley of Megiddon. And the

* Matt. xxiv. 30. † Zech. xii. 11—14.

" land shall mourn every family apart; the family of " the house of David apart, and their wives apart; the " family of the house of Nathan apart, and their wives " apart; the family of the house of Levi apart, and " their wives apart; the family of Shimei apart, and " their wives apart. All the families that remain, " every family apart, and their wives apart."

The people, affrighted at the ascent of the witnesses into heaven, and the great earthquake, will at last give glory to the God of heaven.* Then, suddenly, as the lightning cometh out of the East and shineth even unto the West, will the Son of man come.

* Rev. xi. 13.

CHAPTER XIV.

THE FUTURE—(*continued*).

THE WORLD TO COME.

THE day of the Lord commences at sunset on the 20th Sept., 1878. The position of the sun and moon in either horizon is the very position in which the amount of refraction is the greatest; and this advantage being further increased by the peculiar state of the atmosphere, it will appear as if the light of the moon was as the light of the sun, and that of the latter sevenfold as the light of seven days. The kings of the earth will be gathered together at Armageddon, all nations having been gathered against Jerusalem to battle; the city taken, the houses rifled, the women ravished, and half of its inhabitants captives, the whole of them mourning as one mourneth for his only son, in bitterness for *him*, as one that is in bitterness for his first-born; then suddenly shall they look upon Him whom they have pierced. Then will the heavens be opened, and Christ appear descending to the earth in the manner seen by St. John: "And I saw heaven opened, and "behold a white horse; and he that sat upon him was "called Faithful and True; and in righteousness he "doth judge and make war. His eyes were as a flame of

" fire, and on his head were many crowns; and he had " a name written that no man knew but he himself:

" And he was clothed with a vesture dipped in blood: " and his name is called The Word of God.

" And the armies which were in heaven followed " him upon white horses, clothed in fine linen, white " and clean.

" And out of his mouth goeth a sharp sword, that " with it he should smite the nations: and he shall " rule them with a rod of iron: and he treadeth the " winepress of the fierceness and wrath of Almighty " God.

" And he hath on his vesture and on his thigh " a name written, King of kings, and Lord of " lords."

Descending first on that same spot which last felt the pressure of His feet on His previous visit to the earth, the touch of His feet will cause an earthquake, so that " the mount of Olives shall cleave in the midst thereof " toward the east and toward the west; and there shall " be a great valley; and half of the mountain shall " move toward the north, and half of it toward the " south,"* causing a new literal fountain to be opened in Jerusalem, half of the waters of which shall flow toward the former sea, and half of them toward the hinder sea. On the appearance of Christ on the Mount of Olives, the hosts of Antichrist, who had previously been fighting amongst each other, every man's hand rising up against the hand of his neighbour, will now combine together " to make war against him that sat " on the horse, and against his army."

* Ezek. xiv. 4.

In the words of Esdras:*

"Behold the days come, when the Most High will "begin to deliver them that are upon the earth.

"And he shall come to the astonishment of them "that dwell on the earth.

"And one shall undertake to fight against another, "one city against another, one place against another, "one people against another, and one realm against "another.

"And the time shall be when these things shall come "to pass, and the signs shall happen which I shewed "thee before, and then shall my Son be declared, whom "thou sawest as a man ascending.

"And when all the people hear his voice, every man "shall in their own land leave the battle that they have "one against another. And an innumerable multitude "shall be gathered together as thou sawest them willing "to come, and to overcome him by fighting."

What awful wickedness! Clearly as I perceive the intense depravity of the heart of Antichrist, I can hardly conceive the possibility of his magnifying himself against the Great Spiritual Prince of the host, so far as even in that awful day to dispute with Him the right of entrance on to this earth. What can his spirit be who thus can dare to make war on the Son of God! How fearful must be his power over his followers, how utterly depraved their own hearts, that they can join with him in this terrible wickedness!

He with his armies will advance from the Mount of Olives, to meet Antichrist and his armies in the valley of decision. "Then shall the Lord go forth, and fight

* 2 Esdras xiii. 29—34.

" against those nations, as when he fought in the day of " battle." *

" The captain of the Lord's host " " will rebuke the " wicked inventions of those nations, which for their " wicked life are fallen into the tempest: and shall lay " before them their evil thoughts, and the torments " wherewith they shall begin to be tormented, which are " like unto a flame: and he shall destroy them without " labour by the law which is like unto fire." Or as Esdras saw in his vision: †

" And after this I beheld, and lo, all they which were " gathered together to subdue him were sore afraid, and " yet durst fight. And, lo, as he saw the violence of " the multitude that came, he neither lifted up his " hand, nor held sword, nor any instrument of war.

" But only I saw that he sent out of his mouth as " it had been a blast of fire, and out of his lips a flaming " breath, and out of his tongue he cast out sparks and " tempests.

" And they were all mixed together; the blast of " fire, the flaming breath, and the great tempest; and " fell with violence upon the multitude which was " prepared to fight, and burned them up every one, so " that upon a sudden of an innumerable multitude " nothing was to be perceived, but only dust and smell " of smoke."

In the words of St. John, " The remnant were slain " with the sword of him that sat upon the horse, which " sword proceeded out of his mouth, and all the fowls " were filled with their flesh." ‡

But whilst the fowls, gathered together by command

* Zech. xiv. 3. † 2 Esdras xiii. ‡ Rev. xix. 21.

of an angel unto the supper of the great God, "eat the "flesh of kings and the flesh of captains, and the flesh "of mighty men, and the flesh of horses, and of them that "sit on them, and the flesh of all men, both free and "bond, both small and great," a very different fate befalls Antichrist and the False Prophet: these two are taken and cast alive into a lake of fire burning with brimstone: these two alone of all that innumerable host will be cast into that Tophet which "is ordained of old; "yea, for the king it is prepared; he hath made it deep "and large: the pile thereof is fire and much wood; the "breath of the Lord like a stream of brimstone doth "kindle it."*

The fall of Antichrist and the unmistakeable difference between his fate and that of the other kings and captains and men is clearly shown in the 14th chapter of Isaiah: "Hell from beneath is moved for thee to "meet thee at thy coming: it stirreth up the dead for "thee, even all the chief ones of the earth; it hath raised "up from their thrones all the kings of the nations.

"All they shall speak and say unto thee, Art thou "also become weak as we? Art thou become like "unto us?

"Thy pomp is brought down to the grave, and the "noise of thy viols: the worm is spread under thee, "and the worms cover thee.

"How art thou fallen from heaven, O Lucifer, son of "the morning! how art thou cast down to the ground, "which didst weaken the nations!

"For thou hast said in thine heart, I will ascend "into heaven, I will exalt my throne above the stars

* Isaiah xxx. 33.

" of God : I will sit also upon the mount of the congre-
" gation in the sides of the north :

" I will ascend above the heights of the clouds; I
" will be like the Most High.

" Yet thou shalt be brought down to hell, to the
" sides of the pit.

" They that see thee shall narrowly look upon thee,
" and consider thee, saying, Is this the man that made
" the earth to tremble, that did shake kingdoms;

" That made the world as a wilderness, and destroyed
" the cities thereof; that opened not the house of his
" prisoners?

" All the kings of the nations, even all of them,
" lie in glory, every one in his own house:

" But thou art cast out of thy grave like an abomin-
" able branch, and as the raiment of those that are
" slain, thrust through with a sword, that go down to the
" stones of the pit; as a carcase trodden under feet.

" Thou shalt not be joined with them in burial,
" because thou hast destroyed thy land, and slain thy
" people: the seed of evil-doers shall never be re-
" nowned."

Even the grave will not receive so abominable a branch, and so he will not be joined with others in burial, but will at once be cast into the Lake of Fire.

Such will be the events of the night in Palestine; before morning all will be over: "And behold at " evening-tide trouble; and before the morning he is " not."* The spectators of this great scene would be too much awed to observe it were it not that before this they will be convinced that the end is coming, and will be

* Isaiah xvii. 14.

prepared for it; the Spirit of God will sustain them and the Angelic host will comfort them. And what fearful convulsions of nature will occur all over the world in that night! The heavens and earth which are now reserved unto fire against the day of judgment and perdition of ungodly men will be as it were dissolved: "The heavens shall pass away with a great noise, and "the elements shall melt with fervent heat, the earth also "and the works that are therein shall be burned up." * "The earth is utterly broken down, the earth is clean "dissolved, the earth is moved exceedingly. The earth "shall reel to and fro like a drunkard, and shall be re- "moved like a cottage."† The long pent-up fires within the earth will burst open through the crust in every direction and in every land; the very air will be set in a blaze, and the whole surface shall be changed; the valleys shall be exalted, the mountains and hills made low, the crooked places shall be made straight and the rough places plain; the islands will flee away and the mountains be no more seen; and by the morning there will be a new heavens and a new earth. The earth itself as a whole, as an individual member of the solar system, will of course still continue its appointed journey round the sun; the heavens themselves will remain for ever; but the earthquakes and volcanic eruptions of this time will be so great that to those who survive them it will appear as if there was a new heavens and a new earth; the former shining with a lustre, and brilliancy, and clearness never before seen, and the latter entirely renovated. In that day the former heavens and the former earth shall not be remembered nor come into

* 2 Peter iii. 10. † Isaiah xxiv. 19.

mind; for Jerusalem will be created a rejoicing, and her people a joy.*

"The mountains quake at him, and the hills melt, "and the earth is burned at his presence, yea, the world "and all that dwell therein;" nevertheless, "The Lord "is good, a stronghold in the day of trouble, and he "knoweth them that trust in him;"† and when the Antichristian host has been visited and destroyed with earthquake, and great noise, with storm and tempest, and the flame of devouring fire, ‡ to them that fear His name shall the Sun of Righteousness arise with healing in His wings, and they shall go forth, and grow up as calves of the stall.§ Then will arise a new heaven and a new earth politically and spiritually. Then will be fulfilled all the numerous prophecies which predict the personal reign of Christ on the throne of his father David; then will the daughter of Zion sing and rejoice; for the Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again.|| He will return into Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts: "There shall yet old men and old women dwell "in the streets of Jerusalem, and every man with his "staff in his hand for very age.

"And the streets of the city shall be full of boys and "girls playing in the streets thereof.

"Thus saith the Lord of hosts: If it be marvellous "in the eyes of the remnant of this people in these

* Isaiah lxv. 18. † Nahum i. 5, 7. ‡ Isaiah xxix. 6.
§ Malachi iv. 2. || Zechariah ii. 12.

" days, should it also be marvellous in mine eyes, saith " the Lord of hosts.

" Thus saith the Lord of hosts: Behold I will save " my people from the east country and from the west " country;

" And I will bring them and they shall be my people, " and I will be their God in truth and in righteousness.

* * * * *

" For the seed shall be prosperous; the vine shall " give her fruit, and the ground shall give her increase, " and the heavens shall give their dew; and I will cause " the remnant of this people to possess all these things.

" And it shall come to pass that as ye were a curse " among the heathen, O house of Judah, and house of " Israel; so will I save you, and ye shall be a blessing: " fear not, but let your hands be strong.

" For thus saith the Lord of hosts: As I thought to " punish you when your fathers provoked me to wrath, " saith the Lord of hosts, and I repented not;

" So again have I thought in these days to do well " unto Jerusalem, and to the house of Judah: fear " ye not."*

The angel Gabriel told Mary that "He shall be " great, and shall be called the Son of the Highest: " and the Lord God shall give unto him the throne " of his father David. And he shall reign over the " house of Jacob for ever; and of his kingdom there " shall be no end."† The Psalmist sings of the glories of His reign: "In his days shall the righteous " flourish and abundance of peace so long as the moon " endureth. He shall have dominion also from sea to

* Zechariah viii. † Luke i. 32, 33.

" sea, and from the river unto the ends of the earth. " They that dwell in the wilderness shall bow before " him; and his enemies shall lick the dust. The kings " of Tarshish and of the isles shall bring presents: the " kings of Sheba and Seba shall offer gifts. Yea, 'all " kings shall fall down before him; all nations shall " serve him."* Isaiah says: † "Be strong, fear not: " behold, your God will come with vengeance, even God " with a recompence; he will come and save you. Then " the eyes of the blind shall be opened, and the ears " of the deaf shall be unstopped: then shall the lame " man leap as an hart, and the tongue of the dumb sing: " for in the wilderness shall waters break out, and " streams in the desert. And the parched ground shall " become a pool, and the thirsty lands springs of water: " in the habitation of dragons, where each lay, shall be " grass, with reeds and rushes. And an highway shall " be there, and a way, and it shall be called The way of " holiness; the unclean shall not pass over it; but it " shall be for those: the wayfaring men, though fools, " shall not err therein. No lion shall be there, nor any " ravenous beast shall go up thereon, it shall not be found " there; but the redeemed shall walk there. And the " ransomed of the Lord shall return, and come to Zion " with songs, and everlasting joy upon their heads: " they shall obtain joy and gladness, and sorrow and " sighing shall flee away." St. John in his vision sees that the saints lived and reigned with Christ a thousand years. And our Lord says: "Blessed are the meek, " for they shall inherit the earth."‡ "Well, thou good " servant: because thou hast been faithful in a very little,

* Psalm lxxii. † Isaiah xxxv. ‡ Matthew v. 5.

" have thou authority over ten cities."* " Verily I " say unto you, That ye which have followed me, in the " regeneration, when the Son of man shall sit in the " throne of his glory, ye also shall sit upon twelve " thrones, judging the twelve tribes of Israel."†

Indeed, the whole Bible, the New Testament as well as the Old, the Gospels and Epistles as well as the Prophets, are so full of the clearest intimations of a personal reign on earth at the head of the Jewish nation, in which the saints of the spiritual Israel will also share, that the only difficulty is what prophecies to quote, and what to leave out. But the details of our condition during that period are not so clear. The risen saints, the translated saints, and the elect who are translated on Christ's coming to Jerusalem, will certainly be spirits, as the angels are. But at the same time there are prophecies which lead us to suppose that all men will not then be spirits; that the Jews will as a nation be men; that the heathen will still be men, and that some time will be allowed them to repent and be converted. They will be required to go up to Jerusalem from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles, and offenders will be punished by the withdrawal of rain; and in Egypt, where there is no rain, there shall be the plague.‡ And Isaiah says,§ "There shall be no more " thence an infant of days, nor an old man that hath " not filled his days: for the child shall die an hundred " years old; but the sinner, being an hundred years

* Luke xix. 17.
† Matthew xix. 28.
‡ Zech. xiv. 16.
§ Is. lxv. 20.

" old, shall be accursed. And they shall build houses, " and inhabit them; and they shall plant vineyards, " and eat the fruit of them. They shall not build, and " another inhabit; they shall not plant, and another " eat: for as the days of a tree are the days of my " people, and mine elect shall long enjoy the work of " their hands." Apparently, they will still be men, but they will have great advantages above what we have now. Christ will personally reign over them; the angels and saints will mix with them, ruling over tribes and cities, and teaching them what is right, and they will have a long life to learn and practise righteousness in. Still, they will die; an easy, painless death, when they are fit for it, when they will themselves become immortal spirits. And since the saints live and reign with Christ a thousand years, it appears to be probable that all this will take literally a thousand years to accomplish, when all will have become spirits, and the millennial reign will expand into an eternal one. But long before this the devil will be cast into the bottomless pit. Whilst these events are going on, at the commencement of the millennium, all those who are to become spirits at first, the harvest of the earth, will be judged, and this judgment will, according to my interpretation, last from 1878 to 1922, the devil being bound on the appearance of Christ, but not yet cast into the bottomless pit—bound, that the rest of the world may not be deceived by him, but partially free, that he may act as prosecutor in the forthcoming trials, and see that justice is done to him as to all others. This judgment will be over in 1922, and then he will be cast into the bottomless pit, and shut up, and a seal set upon him,

that he should deceive the nations no more till the thousand years should be fulfilled.

I believe all expounders of prophecy, whether they incline to the year-day or the literal-day principle, explain the binding of Satan to be for literally a thousand years, which is called the millennium; that at the close of this time he will be let loose again, once more to deceive the nations, once more to collect them in battle against the Son of God, once more to be visited by God's judgments, and that then will be the final judgment, after which he will be cast into the lake of fire for ever and ever; and, supposing my dates to be correct, the final end of all things will be in the year 2878, or thereabouts.

This explanation is repugnant to me for the following reasons:—

1st. It is against common sense to take a day for a year, to expound on the year-day principle all through the prophecies, and in this one instance *alone* to expound on the literal-day principle.

2nd. It is quite incredible that the presence of Christ on earth, the glory and happiness of His reign, the wisdom of His government, administered by legions of angels and saints, should have so little effect that man will again rebel against Him.

3rd. If they could do so, it would be a far more terrible rebellion than that under Antichrist, whereas the whole Bible is full of the latter, and the former is dismissed in a few words.

4th. Such an opinion is *inconsistent with* the Holy Scriptures, which declare the reign of Christ to be eternal and full of bliss.

5th. The dead live again; and these words would be a mockery if they meant that the dead will only come to life again merely to be *judged and condemned;* for, according to this theory, they, not being included in the resurrection or either of the translations, must necessarily go into hell fire.

6th. It is wholly against the attributes of an all-powerful and all-merciful God that man should be condemned to hell fire after *this* life, so much so, indeed, that the secret spirits of most men admit that the Church ideas on this subject are too strong; and thousands are sceptics and infidels chiefly, if not solely, because they *cannot* believe in hell after this life.

7th. The fact of another life, another season of probation, another opportunity of repentance in another world, is most distinctly declared in the book of Esdras, almost as clearly so in the book of Revelation, and is hinted at by St. Paul and by Christ.

Let us take as our text on this subject the words of St. Paul to the Philippians,* "If by any means I might "attain unto the resurrection of the dead," *i.e.* the just. At the first glance this appears to be a most extraordinary exclamation. One would think that if all men were to be divided into two parties, one to rise as the just, the other to be condemned to eternal fire, and that if St. Paul were to be found amongst the latter, there could be *none* to represent the former: moreover, we find that he in many instances is *not doubtful* of his own deliverance from eternal punishment. He writes to the Thessalonians,† "Ye are all the children of light, and the

* Phil. iii. 11. † 1 Thess. v. 5. 9.

"children of the day: we are not of the night, nor of "darkness."..."For God hath not appointed *us* to "wrath, but to obtain salvation by our Lord Jesus "Christ." And, again,* "But we are bound to give "thanks alway to God for you, brethren beloved of "the Lord, because God hath from the beginning "chosen you to salvation through sanctification of the "Spirit and belief of the truth: whereunto he called "you by *our* gospel, to the obtaining of the glory of "our Lord Jesus Christ. Therefore, brethren, stand fast, "and hold the traditions which ye have been taught, "whether by word, or our epistle. Now our Lord "Jesus Christ himself, and God, even our Father, "which hath loved us, and hath given us everlasting "consolation and good hope through grace, comfort "your hearts, and stablish you in every good word and "work." He says to Agrippa,† "I would to God, "that not only thou, but also all that hear me this day, "were both almost and altogether *such as I am,* except "these bonds." To the Romans he says, "Being jus- "tified by faith, *we* have peace with God through our "Lord Jesus Christ."‡ "Much more then, being "now justified by his blood, *we shall be saved* from "wrath through him."§ "There is therefore now no "condemnation to them which are in Christ Jesus, "who walk not after the flesh, but after the Spirit. "For the law of the Spirit of life in Christ Jesus hath "made *me* free from the law of sin and death."‖ And to the Corinthians, "For the preaching of the cross is

* 2 Thess. ii. 13—17. † Acts xxvi. 29.
‡ Rom. v. 1. § Rom. v. 9.
‖ Rom. viii. 1, 2.

"to them that perish foolishness; but *unto us which* "*are saved* it is the power of God."* In these and in many other instances, two of which are quoted in the next chapter,† he openly declares his belief in his own salvation with those who accept the Gospel as preached by him. And yet here he says that notwithstanding his personal advantages, both under the law and under the Gospel,—"Circumcised the eighth day, "of the stock of Israel, of the tribe of Benjamin, an "Hebrew of the Hebrews; as touching the law, a "Pharisee; concerning zeal, persecuting the church; "touching the righteousness which is in the law, "blameless;"—notwithstanding he had suffered the loss of all things that he might win Christ, still he seems doubtful whether he will attain unto the resurrection of the just. He appears to me to have been firmly convinced of his *ultimate* salvation, but not so well assured that that salvation would be effected after this life. Knowing that many are called and but few chosen, he tries so to run that he may obtain that crown for which he strives—a place in the resurrection of the just. I cannot believe that he ever supposed it possible that if he failed to win this place he must necessarily rise with the goats, and be cast into hell fire; but I believe that he knew that only a few would be chosen after this life, whilst the many would have to undergo the trials and temptations of another life in another material world before they could attain eternal life.

And this is the interpretation that I put upon

* 1 Cor. i. 18. † 2 Tim. i. 12, and iv. 8.

another most remarkable and in any other way inexplicable verse in the Bible,* "Wherefore I say unto you, "All manner of sin and blasphemy shall be forgiven unto "men: but the blasphemy against the Holy Ghost "shall not be forgiven unto men. And whosoever "speaketh a word against the Son of man, it shall be "forgiven him: but whosoever speaketh against the "Holy Ghost, it shall not be forgiven him, neither in "this world, neither in the world to come." Or as it is still more forcibly put by St. Mark,† "Verily I "say unto you, All sins shall be forgiven unto the "sons of men, and blasphemies wherewith soever they "shall blaspheme; but he that shall blaspheme "against the Holy Ghost hath never forgiveness, but "is in danger of eternal damnation." The meaning of these words seems to me simple and clear. "Many "are called, but few are chosen," the few will receive crowns, the many will not; they will even receive some punishment, but not an eternal one; in the place whither they are sent there may be sorrow and reproach, weeping and gnashing of teeth, outer darkness, but no hell fire. All sins shall be forgiven unto men, even those who cried out "Crucify him, crucify him," will not be punished eternally, but whosoever shall blaspheme against the Holy Ghost, it shall not be forgiven him, neither in this world, *nor in the world to come.* I cannot comprehend the reasoning by which heaven, whether a literal heaven or a spiritual state of existence, is made out to be "the world to come." It is clear that as the blasphemy against the Holy Ghost will not be forgiven in the world

* Matt. xii. 31. † Mark iii. 28, 29.

to come, that there will be some "world to come" in which men will have an opportunity of blaspheming the Holy Ghost, and therefore that world to come cannot possibly be heaven or a spiritual state of existence, for who can suppose such a monstrous idea as blaspheming the Holy Ghost in heaven! Also the phraseology of the sentence seems to demand a material world to come, even as this world is material. My interpretation is, that as we know there was once an angel world, and we know that ours is the second; as we know that Christ did not take upon Himself the nature of angels to save them from the consequences of their sin, but that God the Father separated the good from the bad, and gave to each according to his works; that the second person of the Trinity has redeemed this the second world; so it seems to follow that there must be a *third* world over which God the Holy Ghost will preside, which He will in His own way redeem. This is the "world to come" spoken of here; all who fail to attain unto the resurrection of the just will, after a certain length of time, and a certain amount of punishment, *live again* in that world; their sins in this life will be forgiven, and further and greater opportunities will be given them in that world under the influence of the Holy Spirit to make themselves fit for heaven. But if they reject the Holy Ghost there, who can save them? Having denied the Father in the first world, the Son in the second, there remains but One who will still intercede for them and obtain the remission of their sins; and if they then deny Him, they must go into perdition, for there will be none other to help them. That in that world there will be a

better and purer Church than any in this; that there the Gospel will be spread abroad; that they shall know from the first that Christ died for them in this world (although they will not themselves be conscious of a former life, except in that indefinite feeling that most of us have that this is not our first life), that *all* men shall have a *good* chance of being saved, I fully believe; for I cannot admit that Christ will bruise the serpent's head and only His own heel be bruised, if only the few go to heaven and the many accompany Satan into hell. In that world we who now attain unto the resurrection of the just shall minister to *our brethren,* even as the angels now minister to us *their brethren;* this is that world to come of which St. Paul writes,* "For unto the angels hath he not put in "subjection the world to come whereof we speak," but which will be put in subjection to the saints; man, a little while inferior to the angels, will be superior to them there in virtue of their affinity and connexion with the Son of man.

Let us now examine the 20th Chapter of Revelation, and see if there is not there strong grounds for this belief. Observing that a careful examination of the discrepancies in the accounts of the Creation as contained in the 1st and 2d chapters of Genesis led to the publication of proof† that they refer to two distinct events, and that our Bible commences by giving a short account of the first world, let us see if it does not end by giving us a glimpse of one yet to come. I have already remarked on one fact contained in the concluding verses of the 19th chapter, viz., the marked

* Heb. ii. 5. † Pre-Adamite man.

distinction that is made between the fate of Antichrist and the False Prophet, and the fate of his followers; the former are cast into a lake of fire; the latter are only slain, and their flesh given to the fowls to eat; and there is also an equally strongly marked difference between the fate of Antichrist and that of the devil. He is cast into the lake of fire, but the devil is only cast into a bottomless pit. And in the fate of the devil there is a great difference in verse 3 and verse 10: in the former he is cast into a bottomless pit and shut up and a seal set upon him, but there is no mention of his enduring any torment whilst he is shut up; and this seal can be and is broken at the expiration of his term of imprisonment, whereas in the latter verse he is cast into the lake of fire and brimstone where the beast and the false prophet are, and is tormented day and night *for ever*. There is no possibility of his ever being freed from that fire, but he knows that some day the seal of the pit will be broken and he will be liberated. After the appointed time has gone by "he "*must* be loosed a little season." Why *must* he? I do not see any reason why, after a 1000 years' confinement, he should be loosed for a year or two, nor do I see any reason why the glorious reign of Christ should be disturbed by a rebellion, but I do see reason why he *must* be loosed for another 6000 years to tempt another world, that the Holy Ghost may have an opportunity of redeeming a world; that the merciful intentions of God, who wills not that any should perish, may be carried out; that the law which declares that any thing to be complete must be threefold, should not be violated. Man was created by the Trinity, and by the Trinity he

must be redeemed: "in this Trinity none is afore or "after other, none is greater or less than another." Why, then, should the Holy Ghost be excluded from the great work of redemption?

"And I saw thrones, and they sat upon them, and "judgment was given unto them; and I saw the souls "of them that were beheaded for the witness of Jesus, "and for the word of God, and which had not wor- "shipped the beast, neither his image, neither had "received his mark upon their foreheads or in their "hands; and they lived and reigned with Christ a "thousand years. But the rest of the dead *lived not* "*again* until the thousand years were finished. This "is the first resurrection. Blessed and holy is he that "hath part in the first resurrection: on such the "second death hath no power, but they shall be priests "of God and of Christ, and shall reign with him a "thousand years."

This is the *first* resurrection, for the angels never died, and therefore never rose. Death first came into the world as a punishment for the fall of Adam, and Christ was "the firstborn from the dead."* But more than this is implied in this sentence; a resurrection cannot be *the first* unless there is subsequently *a second.* To call that a resurrection, a living again, which is only the rising from the grave for a few short hours in order to be judged and cast into eternal fire, is to me a mockery; I cannot accept such an interpretation of Scripture; my whole soul revolts at the idea; and I am compelled to declare positively that nothing

* Col. i. 18.

but a future life, a future death, and a future resurrection, will fulfil this part of St. John's vision.

When the thousand years are over, life will commence in a new world, and Satan will be let loose to deceive the nations; Gog and Magog (admitted, I believe, by all to be representative names, not that same Gog and Magog spoken of in Ezekiel) to gather them together to battle, *the number of whom is as the sand of the sea.* Can any one really believe that after Christ and His angels and saints have been reigning on earth for a thousand years, that there shall be so much sin in the world, that the numbers of the rebels against his authority will be "as the sand of the sea"? Antichrist's army is innumerable, but this one is much larger, much more wicked! and yet all we are told about them is that "they went up on the breadth of the "earth, and compassed the camp of the saints about, and "the beloved city; and fire came down from God out of "heaven and devoured them." Truly this is strange that such an event should be described so summarily; and how strange that Christ, who was able to slay the innumerable hosts of Antichrist by the sword of His mouth alone, should now, though assisted by more than twelve legions of angels, and a great multitude of saints so great that no man can number them, how strange that He should now be powerless, so that God from Heaven must interfere, and save His Son by devouring His enemies by fire!! Is it not more reasonable to suppose that this verse represents shortly the history of events in a future world, a preaching of the Gospel, an opposition to the Gospel, similar to what is going on in this world? and does it not show that

whereas in this world the remnant are slain by the sword, that in the future the means of destruction will be fire from heaven?

Then comes the Great Judgment. In *this* world, "the "Father judgeth no man, but hath committed all judg- "ment unto the Son;"* but then will the dead, both small and great, stand before God to be judged according to their works. Then will the angels which kept not their first estate, but left their own habitation, whom He hath reserved in everlasting darkness, unto the judgment of the great day,† those great ringleaders of the first rebellion in the former world, the principalities and powers who rule the darkness of this world,‡ be brought to judgment and be cast into the Lake of Fire; then will the sea give up its dead, and death and hell deliver up the dead which are in them, and whosoever is not found written in the book of life will be cast into the Lake of Fire. Those who have already been dead once, suffering for their sins whilst the saints reign with Christ, will, if they reject the Holy Ghost in the next life, die again, an eternal death in hell fire; this is the second death.

And after this is over, there will be probably literally a "new heaven and a new earth" (query, Saturn, for it is the eighth, and in it alone, owing to its rings, it may be said "there is no night there"§), in which there will be no more sea; on that earth will be seen the new Jerusalem, when "God himself shall dwell with men, and they shall "be his people, and God himself shall be with them, and "be their God. And God shall wipe away all tears from "their eyes, and there shall be no more death, neither

* John v. 22. † Jude 6. ‡ Ephes. vi. 12. § Rev. xxi. 25.

"sorrow nor crying, neither shall there be any more pain, "for the former things are passed away." But during the reign of Christ on earth there will be some sorrow, for still we shall be in a transition state; some of us will be reigning with Him, but we shall not see all our relations and friends around us; how many of them will be in Hades all that time waiting for the future! and shall we not weep over them if we see them wilfully destroying themselves in the next world? shall we not rejoice when we see a brother repenting and turning to God, even as the angels now have joy over one sinner that repenteth? That there will be some species of death still existing in the world for some time after the appearance of Christ seems to be clear, but in the new earth there shall be no more death. All will be immortal then. During Christ's reign on earth, or at least for some portion of it, plague is threatened, for disobedience, but in the future earth there shall be no more curse, for the throne both of God and the Lamb shall be in it; and his servants shall serve him.*

Finally, the saints reign for a thousand years, and since everywhere else a day means a year of 365·242240 days, when the word *Κρονος* (Kronos) is used, so here a thousand years must mean 365242·240 years, and if the devil is bound for that time, surely a little season must mean, at least, 6000 years; and if the dead are suffering some kind of punishment in Hades all this time, is it not naturally described as *everlasting*, although it is not in the *fullest* sense *eternal?*

* Rev. xxii. 23.

So far, I have attempted to show the probability of a future state of existence in a future material earth, from the canonical Books of Scripture. I will now produce positive proof of the fact from Esdras, which I consider to be as much inspired as any other book in Holy Writ; and when the reader studies it himself, and compares its visions and phraseology with other parts of the Bible, he will, I think, agree with me that Esdras ought to be looked upon as canonical, especially as in one case we see that Christ himself quoted from it.* Read the seventh chapter—Esdras asks, "If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?" and receives the following answer:—

"And he said unto me, Up, Esdras, and hear the "words that I am come to tell thee.

"And I said, Speak on, my God. Then said he "unto me, The sea is set in a wide place, that it might be "deep and great. But put the case, the entrance were "narrow, and like a river;

"Who then could go into the sea to look upon it, and "to rule it? if he went not through the narrow, how "could he come into the broad?

"There is also another thing: A city is builded, "and set upon a broad field, and is full of all good "things:

"The entrance thereof is narrow, and is set in a "dangerous place to fall, like as if there were a fire on "the right hand, and on the left a deep water:

"And one only path between them both, even between

* 2 Esdras i. 29—33, and Matt. xxiii. 37, 38.

" the fire and the water, so small that there could but one
" man go there at once.

" If this city now were given unto a man for an
" inheritance, if he never shall pass the danger set before
" it, how shall he receive this inheritance?

" And I said, It is so, Lord. Then said he unto me,
" Even so also is Israel's portion.

" Because for their sakes I made the world: and
" when Adam transgressed my statutes, then was decreed
" that now is done.

" Then were the entrances *of this world* made narrow,
" full of sorrow and travail: they are but few and evil,
" full of perils and very painful.

" For the entrances *of the elder world* were wide and
" sure, and brought immortal fruit.

" If then they that live labour not to enter these strait
" and vain things, they can never receive those that are
" laid up for them."

Is it not clear from this that *this world* is not the first, but the second, some other being *the elder world*, and, as it has been preceded by an elder, is it not clear, from the following verses, that it is to be succeeded by a younger?:—

" And the world shall be turned into the old silence
" seven days, like as in the former judgments: so that no
" man shall remain.

" And after seven days *the world that yet awaketh not*,
" shall be raised up, and that shall die that is corrupt,
" and the earth shall restore those that are asleep in her,
" and so shall the dust those that dwell in silence, and the
" secret places shall deliver those souls that were com-
" mitted unto them.

"And the Most High shall appear upon the seat of "judgment, and misery shall pass away, and the long "suffering shall have an end."

What is this world that yet awaketh not? Not the spiritual world to come, heaven, that surely is awake now; not our own earth, that also is now awake; it can only be some other planet, as Jupiter perhaps, which is now in the same state as our earth was ages before the creation of Adam, but which some 365000 years hence will "awake," and be ready to receive an Adam. Does not the size of Jupiter explain St. John's words, "the number of whom is as the sand of the sea"? and does not Jupiter occupy the *seventh* place in the line of heavenly bodies, showing it to be the site of holy completion?

Again further on in this chapter we read:—

"He answered me, and said, This present life is not "the end where much glory doth abide; therefore have "they prayed for the weak.

"But the day of doom shall be the end of this time, "and the beginning of the immortality for to come, "wherein corruption is past.

"Intemperance is at an end, infidelity is cut off, "righteousness is grown, and truth is sprung up.

"Then shall no man be able to save him that is "destroyed, nor to oppress him that hath gotten the "victory."

The day of Doom, that is when the Most High, not Christ, sits in judgment; *then* shall no man be able to save him that is destroyed, from which it seems to follow that previous to that day some one can and will save those who are destroyed by Christ. Again Esdras says

in the 8th chapter, "For what is man, that thou "shouldst take displeasure at him? Or what is a "corruptible generation that thou shouldst be so bitter "toward it? For in truth there is no man among them "that be born, but he hath dealt wickedly: and among "the faithful there is none which hath not done amiss. "For in this, O Lord, thy righteousness and thy good- "ness shall be declared, if thou be merciful unto them "which have not the confidence of good works;" and the answer is, "Indeed I will not think on the disposi- "tion of them which have sinned *before death, before "judgment, before destruction,*" that is on those who have sinned in this world. God will not utterly "destroy them which have lived like beasts, which are "deemed worse than beasts," but at the same time He will give them some punishment, for He says in chapter ix. :—

"Then shall they be in pitiful case, which now have "abused my ways; and they that have cast them away "despitefully shall dwell in torments.

"For such as in their life have received benefits, and "have not known me;

"And they that have lothed my law, while they had "yet liberty, and when as yet place of repentance was "open unto them, understood not, but despised it;

"The same must know it after death by pain."

There only remains one point to be ascertained; if there are three worlds, how many years is it from the first creation of the angels to the final casting of Satan into the lake of fire? And even on this point we are not left in ignorance. According to St. John, the devil is to be bound for 365242·240 years; and he has

been loose on earth for 6000 years. If we assume that each world lasts for the same time, and that the devil has been bound already for "a thousand years" before he was let loose on this earth we have the total time $= 2\ (365242{\cdot}240) + 3\ (6000) = 748484{\cdot}480$.

In Esdras (chapter vi.) we read:—

"And he said unto me, In the beginning, when the "earth was made, before the borders of the world stood, "or ever the winds blew,

"Before it thundered and lightened, or ever the "foundations of Paradise were laid,

"Before the fair flowers were seen, or ever the move- "able powers were established, before the innumerable "multitude of angels were gathered together,

"Or ever the heights of the air were lifted up, before "the measures of the firmament were named, or ever "the chimneys in Zion were hot,

"And ere the present years were sought out, and or "ever the inventions of them that now sin were turned, "before they were sealed that have gathered faith for a "treasure:

"Then did I consider these things, and they all "were made through me alone, and through none "other: by me also they shall be ended, and by none "other.

"Then answered I and said, What shall be the "parting asunder of the times? Or when shall be "the end of the first, and the beginning of it that "followeth?

"And he said unto me, From Abraham unto Isaac, "when Jacob and Esau were born of him, Jacob's "hand held first the heel of Esau.

"For Esau is the end of the world, and Jacob is the "beginning of it that followeth.

"The hand of man is betwixt the heel and the hand: "other question Esdras ask thou not."

We are told in the Bible that when Isaac was born Abraham was one hundred years old, and Isaac was sixty years old when Esau and Jacob were born.

Clearly this is not exact to a day; the interval may be a little more than 160 years, or a little less. Let us suppose that it was about 159½.

In order to be as exact as possible, and being ignorant of the exact decimal, let us assume a decimal which shall best answer to the theory of numbers, remarking that in the whole number 159 we have $1 + 9 = 10 = 2 \times 5$, and that being composed of 3 numbers it is in itself complete. I think the decimal should be a recurring heptad; and since Christ's day begins with 4·7, and His ministry is also 1217·47, and these numbers represent the world of which the prophecy treats, and holy completion of which it also treats, I think the decimal ought to commence with them; the third number should be an 0 (ten) to represent worldly completion. The last three numbers going backwards should be 3-6-8, agreeing best with 4-7-0, thus 4 and 3 is the world individually, 7-6 represent holiness and evil together in the world. 10-8 shows that resurrection comes after completion, and in the centre or 4th place is placed 5, representing the incompleteness of this life; as also 5 is the centre one of the whole numbers. In this way we obtain the probable interval between the birth of Abraham and the birth of Jacob to be $159\cdot\dot{4}70\dot{5}8\dot{6}\dot{3}$ (and these numbers added together make a constant

succession of 33). The next thing to find is the unit of measurement, and since Christ's life = 33·3 = a week, and therefore a day of this week is 4·76190 years, we cannot do better than take that number as our unit.

Then we have

Times.

4·76190 × 159·4705863 = 759383·744509803022380 95,

and to reduce this sum to solar years we must divide it by 1·0145617, which is the proportion between a year and a Time, and we obtain as quotient 748484·480, which is precisely the time, even to an hour, deduced from the Book of Revelation!! This number is composed as follows:

Holy Completion in Heaven	= 7 × 100 × 1000 = 7,00,000
Completion of the World in Heaven	= 4 × 12 × 1000 = 48000
World complete spiritually and worldly	= 4 × 12 × 10 = 480
The world Individually	= 4 = 4
Total	= 748484

There is also another peculiarity connected with it. The numbers run in the following manner: Holy Completion before the Creation; the 1st world; new life; the 2nd world; new life; the whole world-life; the 3rd world; new life; completion of the world-life!!

Can any one now doubt the inspiration of Revelation or of Esdras? If he does, nothing can possibly convince him, for he *will not* believe. Can any one doubt the existence of a material world and life to come? If he does, how can he explain this wonderful precision in the mathematical part of the Bible? Mathematics we know is the *only exact science*, and truly God is the *most exact of mathematicians*.

CHAPTER XV.

CONCLUSION.

The word Conclusion is written, but how shall I commence this chapter? Here, for the first time in the course of my writing, do I feel hesitation. I am about to put the finishing words to a book which is unlike any other book that any other man has ever written; I am going to proclaim to the whole world that I know that which, according to universal belief, "no man knoweth;" I am going to provide the world with the future means of proving me either an inspired prophet of God, or a mad presumptuous fool! Who am I that I should speak so boldly on the future? that I should dare to write so conclusively on a subject which has puzzled the most learned of Divines; who am I that can do this, and yet feel no fear? I am not a Bishop who might have obtained this knowledge after forty years' patient search of the Scriptures; many say I am not even a good churchman; perhaps they are right! what then? a layman might also find the truth if he were to study the Bible a whole lifetime, so say our preachers; but have I done so? not so; four months ago I was as learned in, and as ignorant of, the Bible as most men now are; I knew positively nothing of the future; and, I fear, I doubted everything. Am I ashamed to confess

this? no, I am ashamed that it was so, not to confess it; and, alas! I fear there are very few now living who would have the conscience to cast the first stone at me. I am bound to confess it; if I did not do so, others might say that this is a work of study and patient research, the fruit of a clever farseeing brain. Can I admit this? God forbid! No one who knows me can believe that my own intellect has done this; however much I may feel disinclined to assert its inspiration, I cannot take any credit to my own brain for it. What else then can I think? from whence came this knowledge? Some, of course, perhaps most people, will say that my words are all nonsense; that my brain is probably diseased; that my dreaming even of inspiration is impious. What do I say myself? I believe my brain to be perfectly sound and clear, I believe my words to be perfectly true, and I do not believe that they are my own. I see in this the obedience of God Himself to certain laws which He has Himself framed. Long ago did the Son of God thank the Father, "Lord "of heaven and earth, because thou hast hid these "things from the wise and prudent, and hast revealed "them unto babes. Even so, Father, for so it seemed "good in thy sight."* Long before that the psalmist sang, "Out of the mouths of babes and sucklings hast "thou ordained strength:"† and what does St. Paul say, "God hath chosen the foolish things of the world to "confound the wise; and God hath chosen the weak "things of the world to confound the things which are "mighty: and base things of the world, and things "which are despised, hath God chosen, yea, and things

* Matt. xi. 25, 26. † Psalms viii. 2.

which are not, to bring to nought things that are:" and why? "That no flesh should glory in his presence."* And shall I glory then? Again I say, God forbid! To Him, "the King Eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever," for having revealed His secrets now, whilst it is yet day. And if I think the Spirit of God alone has revealed the certainty of the last day; what then do I think of others? Is there inspiration in the "Horæ Apocalypticæ"? Undoubtedly there is; and yet I disagree with it in some particulars; true: but "one star differeth from another star in glory,"† God works out His ends gradually—He ordains that the shadow shall grow gradually more and more distinct, till it is suddenly replaced by the reality. I do not mean that I have full inspiration, for I have it not. So far as I have gone, my ideas and interpretations are inspired. Still there are many things too hard for me to understand; others will yet arise who will make things clearer than what I can hope to do: my mission will have been accomplished (for the present at least,) when the singularity of an attempt to fix the very day and hour of Christ's advent will have attracted the attention of the whole world to that advent. St. Paul says, "If the trumpet give an uncertain sound, who shall prepare himself to battle?"‡ and is not this the very reason why prophecy is so much neglected? The chronological mistakes and uncertainties of writers on prophecy have been seized on by the world as their excuse for ridiculing the subject;—and was it not this that first attracted my attention in the Horæ? People ought to be more

* 1 Cor. i. 27—29. † 1 Cor. xv. 41. ‡ 1 Cor. xiv. 8.

charitable, and forgive errors of detail if the general exposition is true; but they do not do so, and they have some excuse. If the trumpeter is not quite clear what call he is sounding, who will prepare himself to battle? Feeling this myself, I have endeavoured to prove that the prophecies are not so loosely worded, that we are unable to fix on the day of their fulfilment within three quarters of a century: I have fixed the year, the day, and the hour. Believing it fully myself, I sound the call clearly and distinctly, that all who hear me may prepare for battle. And here is where I fail. I ask myself what right have I to preach to others what they shall do, and what they shall leave undone. I have not even the authority to preach given to the youngest member of the Ecclesiastical order. It is more fitting that they should preach to me, than I to them. I will not speak words of my own then, I will quote to you the words of God and the holy apostles, the founders of the Church, whom all are bound to obey. It is Jesus who says, "Occupy till I come."† We have each of us a duty to do in that state of life in which it has pleased God to place us. Let us do that duty; in a worldly point of view, let us live on as if there were no such thing as the end drawing near. The father who neglects the education of his children, the child who neglects his duties, who sees "no good" in learning or doing anything now; the rulers and ministers who neglect the interests of the nation confided to their care, the people who disobey the commands of their lawful Sovereign, and of those put in authority over them, all who in any one tittle neglect their plain and unmistake-

* Luke xix. 13.

able duty on the plea that within fourteen years all these things will have passed away, will find that in the last day this neglect will be considered one of the most heinous sins they have committed. Jesus has commanded, "Occupy till I come;" and I bring that command to your recollection, and ask you to obey it.

He says,* "Then if any man shall say unto you, Lo, "here is Christ, or there; believe it not.

"For there shall arise false Christs, and false "prophets, and shall show great signs and wonders; "insomuch that, if it were possible, they shall deceive "the very elect.

"Behold, I have told you before.

"Wherefore, if they shall say unto you, Behold, he "is in the desert; go not forth: behold, he is in the "secret chambers; believe it not.

"For as the lightning cometh out of the east, and "shineth even unto the west; so shall also the coming "of the Son of man be."

Remember these words, for the time will come when if you have not them firmly fixed in your hearts, you will verily be deceived by the great signs and wonders of Antichrist. Avoid all terror, excitement, and agitation. Many will fall towards the end from pure excitement produced by false reports of Christ having actually come; many, in their madness, will claim to be *the Christ*, and many others, still more mad, will acknowledge their claim; one will be pre-eminent, one who is not literally but morally mad; the literal madmen will attract some, the moral will have power over

* Matt. xxiv. 23—27.

all nations; let us beware, lest we be deceived by either. "Behold, I have told you *before*." "Take heed that no man deceive you."

Let us not despair. If we do our duty and hold fast by the truth, we have no cause to drive ourselves mad with fear; on the contrary, Jesus has said: "When these things begin to come to pass, then "look up and lift up your heads: for your redemption "draweth nigh." Fear will soon master the senses if once encouraged: then resist it at once; look forward with calmness and a firm trust in your Redeemer, and you will be saved. "Keep the word of his patience, and he will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Hold that fast which thou hast, that no man take thy crown."† Remember the incident related in the eighth chapter of Matthew, and ponder on the lesson it conveys to us over whom the storm is about to break.

"And, behold, there arose a great tempest in the sea, "insomuch that the ship was covered with the waves: "but he was asleep.

"And his disciples came to him, and awoke him, "saying, Lord, save us: we perish.

"And he saith unto them, Why are ye fearful, O ye "of little faith? Then he arose and rebuked the winds "and the sea; and there was a great calm."

Such fearlessness is usually called presumption! Was St. Paul presumptuous when he wrote, "I know "whom I have believed, and am persuaded that he is "able to keep that which I have committed unto him

* Luke xxi. 28. † Rev. iii. 10, 11.

"against that day"?* And again,† "Henceforth there "is laid up for me a crown of righteousness, which the "Lord, the righteous Judge, shall give me at that "day." "And the Lord shall deliver me from every "evil work, and shall preserve me unto his heavenly "kingdom."

Was it not rather faith? Was it presumption or was it faith which made the sick woman touch the hem of Christ's garment? We have so many sermons now on the subject of faith, that we have quite forgotten the original meaning of the word, which was perfect fearless trust, and the *confidence* of things hoped for;‡ and we call this firm trust which nothing can shake, presumption. But whilst you reject fear and have faith, take heed that you have also works to show that your fearlessness proceeds from faith and not from presumption. Remember that faith without works is dead.

The Epistles of the apostles are full of words of advice to all men, but more especially to us who live in these latter times. If you wish to know what your duty is, and how you are to prepare yourselves for the Advent, search the Scriptures. I can only quote a few verses. To all in the present day is this warning applicable. "Beware lest any man spoil you *through* "*philosophy* and vain deceit, after the tradition of men, "after the world, and not after Christ;" § "avoiding "profane and vain babblings, and oppositions of "science falsely so called." ‖ To all it is applicable, that "charity covereth a multitude of sins;" but of

* 2 Tim. i. 12. † 2 Tim. iv. 8, 18. ‡ Heb. xi. 1.
§ Col. ii. 8. ‖ 1 Tim. vi. 20.

the rich it is said, "Charge them that are rich in this "world, that they be not highminded, nor trust in "uncertain riches, but in the living God who giveth us "richly all things to enjoy.

"That they do good, that they be rich in good "works, ready to distribute, willing to communicate.

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Finally, "May the Lord make you to increase and "abound in love one toward another, and toward all "men, even as we do toward you. To the end he may "stablish your hearts unblameable in holiness before "God, even our Father, at the coming of our Lord "Jesus Christ with all his saints."*

* 1 Thess. iii. 13.

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